THE
SANDFORD FLEMING
LIBRARY



EX — LIBRIS

Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

https://archive.org/details/speakersbible0002unse_f5f5

THE SPEAKER'S BIBLE

EDITED BY

REV. EDWARD HASTINGS, M.A.

JOINT EDITOR OF 'THE EXPOSITORY TIMES'

FOUNDED BY

JAMES HASTINGS, D.D.

EDITOR OF
'THE DICTIONARY OF THE BIBLE'
'THE ENCYCLOPÆDIA OF RELIGION AND ETHICS'
AND OTHER WORKS

THE EPISTLE TO THE ROMANS

VOLUME II

"THE SPEAKER'S BIBLE" OFFICE
ABERDEEN, SCOTLAND
1937

BERKELEY DIVINITY SCHOOL
SANDFORD FLEMING LIBRARY

and duty infallibly will be done. The ice-breaker forcing a way across the frozen bay with an infinite expenditure of steam and noise may bore a channel that will close over in an hour, but the gentle winds of spring touch all Nature's sleeping powers, strike off the world's fetters, and sweep the steely barriers pell-mell into the open sea. So, too, the iron wedge of passionless duty can pierce but a little way into the hard integuments of selfishness that wrap conscience, but grateful love melts all bonds by its own persuasives. It is when the mercies of God have been remembered, and their wonder felt, that the entire man is dedicated as a sacrifice.

The question is often canvassed why some people, even in our churches, care so little about getting the Kingdom of God built up amongst us, or in foreign lands, through missionary effort; and occasionally very subtle and what seem far-fetched reasons are given. The simple answer, though not perhaps the most welcome, is just that they lack a strong motive. The mercies of God have left them cold; they are stirred by no inner fire. Gratitude is not at work. But if we are going to have the true driving-power we must be touched, moved, transformed, inflamed, by the great love that poured itself out for us. 'If ye love me, ye will keep my commandments.' That is the only diagnosis that goes much below the surface. So again, when earnest men look round and see professing Christians whose life does more to keep churches empty than preaching will ever do to fill them—men who are shamefully self-indulgent, or who drive pitiless bargains in business so as to make the very name of religion unsavoury—and when they ask what will change these men, and bring professed creed and action into harmony, again the reply is the same. Nothing but a heart full of thankfulness to God for what He has done in Christ, and to Christ for doing it. Lose that, and the frost of worldly self-interest chills all feeling; keep that, and the whole nature stirs and blossoms in service. Love is the moving energy of life.

¶ The deepest religious emotion for Burroughs was one of gratitude to this God Who had done so much, Who was ready to do so much, and Whose love was with him for ever. 'All down the years,' he writes in the Epilogue to his book, *The Valley of Decision*, 'there has been but one spring and motive of genuine Christian life. It has lain in the thought: "He died for me and I must live for Him."'[1]

2. Note, next, the sacrificial character of personal Christianity. 'Present your bodies a living sacrifice, holy, acceptable unto God.' That is what St Paul asks his readers to do, as the practical outcome and goal of all his previous exposition of the mercies of God.

We are not to suppose that, because the Apostle writes 'your bodies' instead of 'your selves,' he is making distinctions here, or appealing for the dedication of the body as contrasted with the inner spirit. The body is the instrument and organ of all life, and for that reason St Paul singles it out. Outwardly and visibly our bodies can quite well be taken for ourselves, and as the cause of whatever effect we produce in the world. 'We look, we speak, we hear, we write, we help, we travel, by means of these material servants of the will, our living limbs.' Apart from our body we should have no existence for our fellow-men, nor they for us. All communication, influence, interchange would be at an end. Hence when we are urged to present our bodies in sacrifice, it is a call simply to devote to God all the active powers of our personality, a vital offering to Him who has blessed us.

The two dominant words in this chapter are 'sacrifice' and 'service.' On the surface they appear mutually contradictory. Perhaps the contradiction stands out most clearly in the phrase, 'a living sacrifice.' The word translated 'living' means to be full of vigour and overflowing strength; while that translated 'sacrifice' implies to be dead and laid upon an altar waiting to be consumed. Beneath the seeming contradiction, however, there is an underlying harmony in which these two ideas find their unity. The fact is that sacrifice, as here enjoined, is not an end, but a means. Just as the priest in the ancient time laid the body of the slaughtered victim on the altar to be consumed by sacred fire, so we are instructed to lay, not our dead, but our living bodies upon the altar of consecration, there to be consumed, not by literal fire, but with a divine passion; and fired with an enthusiasm for service that will count no labour too hard to endure and no cross too heavy to bear.

[1] H. G. Mulliner, *Arthur Burroughs*, 64.

'Protestantism,' says a well-known Roman Catholic teacher, 'is essentially the abolition of sacrifice. To abolish mortification, abstinence, and fasting; to abolish the necessity of good works, effort, struggle, virtue; to shut up sacrifice in Jesus alone, and not to let it pass over upon ourselves; no longer to say with St Paul, "I suffer that which remains to be suffered of the sufferings of the Saviour"; but rather to say to the crucified Jesus, "Suffer alone, O Lord"—there you have Protestantism.' Now, it is not difficult to answer this, as an accusation. It is not difficult to show that our deep evangelical faith, by setting a man face to face with God and insisting that no priest shall prescribe his religious life for him, but that he must have a faith of his own, given him by God, is really by far a harder thing than Romanism—a much stiffer proposition. But merely to refute a calumny will not help us much. Far better let this unfriendly voice remind us of our faults, and send us to humility and penitence. *Is* there sacrifice in our lives? My life in Christ a cross-bearing—is that how we naturally think about it, and is that, in any honest sense, what we try to make it?

3. St Paul closes the verse by describing such living presentation of self as our reasonable service—it is, he says, the proper ritual of the Christian life. Ancient religion was always apt to be absorbed in cult and ceremonial, and much, too, of modern religion leans that way. But there is no evading the principle laid down here, that no ritual can for a moment compare with a consecrated life; no sacrifice can please the Father's heart half so much as a child's brave loyalty in common things. We have taken the words 'Divine Service,' and limited them wrongly to denote worship in church; and so the nearly incurable tendency to separate off the sacred and the secular still finds its way into common speech, and the gulf between the two is kept open. But all Christians are priests, and all their lives should be service. There can be devotion in the lowliest duty, there can be prayer in business routine, there can be praise in drudgery, there can be consecration in everything. That, as the Apostle puts it, is the one kind of service which is *reasonable*.

¶ When Livingstone was fighting his way up the Zambesi, and, in his anxiety to get his companions out of a hot-bed of fever, pressed forward on the Sunday, there were those who refused to do any work. Livingstone's reply was: 'It is a pity that some people cannot see that the true and honest discharge of the duties of our everyday life is Divine service.'

In His mercy God gave all He had, for Jesus Christ was His very heart. We must render back our all for very thankfulness, with the overflowing joy of those who have been put deeply in debt and are content to owe everything to God.

¶ The story is told of Saint-Gaudens, the famous American sculptor, that before he began to work upon his statue of Phillips Brooks which now stands in front of Trinity Church, Boston, he made up his mind to try and discover the secret of the great preacher's character and of his life. He was led to a study of the New Testament. And as, for the first time, he came face to face with Jesus as portrayed there, he said: 'That Man can have me. He can have all of me, if He wants me.'

O Christ, Love's Victim, hanging high
  Upon the cruel Tree,
What worthy recompense can I
  Make, mine own Christ, to Thee?

All my life's blood if I should spill
  A thousand times for Thee,
Ah, 'twere too small a quittance still
  For all Thy love to me.

My sweat and labour from this day,
  My sole life let it be,
To love Thee aye the best I may,
  And die for love of Thee.

THANK-OFFERINGS TO GOD

Rom. xii. 1, 2.—'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.'

1. 'I BESEECH you, by the mercies of God.' There we have the typical and characteristic form of Christian appeal. It might be paraphrased to read, 'I implore you because you have a Father of mercy who loves you.' We only appreciate that appeal when we set it against the background of the Jewish law. The precepts of that law began with 'Thou shalt' and 'Thou shalt not.' It announced penalties for disobedience, amounting in some cases to death. It was essentially an instrument of compulsion. It made no appeal to the heart or the conscience. It was dictatorial. Its power was based on threats and promises. It treated men as children.

And it failed. At times it did produce submission and outward conformity, but it did not reach the heart, because it made no appeal to the heart. It did not create good men who for themselves loved true, clean, and generous ways of life. The inner nature of men remained unchanged, so that again and again they broke away, and fell back into idolatrous, licentious, and disorderly ways. It never overcame sin. That was something, as St Paul put it, which the law could not do. With all its intricate rules, covering the whole of life, and with its retinue of officials to declare it and enforce its penalties it failed. Sin was too strong for it. Men and women defied it or broke away from it, or evaded it by subtlety. The whole story of its working is the outstanding proof in history that men cannot be made good by legal enactments, or a nation made great by compulsion and regimentation.

Evidently the world has not yet learnt that lesson. In our day in several countries the attempt is being made again to coerce a whole nation, and regulate the whole life of man by orders and penalties. 'Thou shalt' and 'Thou shalt not' have again become current coin. And the makers of such decrees seem to believe that in that way a nation can be made great. *They will inevitably fail.* The plain teachings of history cannot be flouted with impunity. Sin, which is the great enemy, cannot be defeated by law. Dictating to men and women does not save them. Probably it only ruins the dictators.

And now, hear again the utterly different Christian appeal 'I beseech you, brethren, by the mercies of God.' It is like the music of love after the thunder of guns.

The appeal which follows has the word sacrifice in it. How men and women do detest that word! It suggests a conception of the religious life as something ascetic, negative, and narrow. But that is a mistake. Perhaps another and a better translation might help us. We may most truly make it read, 'Put your bodies at God's disposal as a living thank-offering.' The body is not to be distorted, repressed, misused, or tormented. It is simply to be put at God's disposal, who knows how to use it to His glory. And I am sure that not only the body in our sense of the word is meant. We are to put our whole selves at God's disposal—our minds and our hearts as well as our physical energies.

What less can we do if God so loves us? If we were under law, we should want to know how much was required of us, and would take care to give no more. That is what we do in the matter of the income tax and the rates. It is always so with people under compulsion. They give what they must, and keep what they can. For we ourselves are never won by law.

But if God so loves us, how does it feel to hold back or give in any niggardly way? We can let Him love in vain. We can go on devoting mind and heart and body to purely selfish ends. But how does it feel to treat love like that? It makes one feel mean, does it not? It leaves an inward discomfort. We are our own judges in the matter. The remembrance of a love spurned, neglected, denied, or meanly served rankles within us. Love does nothing to punish. It does not deal in penalties, except in this inevitable self-inflicted penalty. When we refuse love, we know ourselves as cowardly and selfish. To have to look into His eyes who endured all things for us, to see there that He loves us still in spite of everything

and to have to remember that we have refused that love through a lifetime—could any shame be like unto that shame? Could any meanness be as mean as that?

On the other hand, 'What better thing could we do than let God have control of us!' With a great many people there lurks still in the background of their minds a conception of God as a stern, relentless figure, waiting to condemn, demanding sacrifices, taking pleasure in our pain, and pointing us to a cold, colourless, dull life. From putting ourselves into the hands of such a God, who would not shrink?

But is Christ to have lived and died in vain so far as we are concerned? He lived and He died to destroy for ever that false conception of God, and to show us instead a *Father*. Or if the word father does not suggest anything beautiful or gracious to you, put it, then, in this way, that Christ lived and died to show you a God as gracious, as human, as understanding, and as generous in His love as Christ Himself. What better thing could we do than put ourselves into the hands of such a God? Surely and plainly it must be the way to all beautiful, true, worthy, and creative life. Well might St Paul say of it that that is our 'reasonable service.'

2. I am sure that most of us would say that one of the things which has made continuous surrender to God difficult has been the influence of other people, of society, of public opinion, of fashion, convention, and custom. Therefore I am not surprised to find St Paul going on to say, 'Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.'

That means that if we are to be Christians we cannot follow fashion and convention. We cannot be of those who are always eager to do what is 'the thing to do.' Fashion's ways are often quite harmless or even good. Sometimes they are merely silly. Every now and then they become definitely bad. I heard lately of a number of young men and women who are doing things which definitely disrupt their personalities and are therefore very bad. They were asked whether they enjoyed such things, and they replied, 'No we don't, but in our set you are thought queer unless you do them.' So does fashion tyrannize. So do people fall into the cocktail habit, so are they heard expressing quite pagan views, so do they waste their time and substance, so do they miss real life. No man who has surrendered himself to God can conform to this world.

The same thing is often true in relation to what men call 'the custom of our trade.' Many trade customs in Great Britain are honourable and even kindly. But others are not. A Christian man must have the strength and courage to discriminate, and often refuse to conform.

Most of all is this true in relation to what we call Public Opinion. Public Opinion is to-day more and more formed by the skilful and almost scientific use of propaganda. By a carefully planned use of advertisements on hoardings, of films and songs, of articles in the press, and of pamphlets, a certain mind can be formed in the mass of the people. But the opinions thus made public were not first formed by any reference to God. Propaganda has often produced a war mind, or a greedy mind, or a frightened panic-stricken mind. It sways masses. It is, perhaps, the most dangerous of modern inventions.

And being a Christian must plainly involve the power to resist propaganda. 'Let this mind be in you which was also in Christ Jesus'—not in the popular Press, or on the hoardings.

For the same reason we have to be on our guard lest we allow ourselves to put the views of some political party before the convictions which Christ would form in us. In plain English, some men are Conservatives first, and then add on a top-dressing of Christian sentiment. Some are Labour people first and Christians second. Possibly some are Churchmen first and Christians second. And our real business is with a renewed mind to find out 'what is that good and acceptable and perfect will of God.'

When Christians do that they will always seem to be a peculiar people. They will not conform to the ways of a society which has been organized apart from God. They have seen another and a better way, and must needs follow it.

They must be for the ways of reconciliation and goodwill and against the ways of war and violence, even though the whole world may seem to be shouting against them. They must needs be for a social order which will express

God's universal Fatherhood, and the brotherhood of all mankind. They must be for true life, rather than wealthy life. They are for clean and pure living though the world be morally lax. They are for caring for the least of the brethren whom the world passes by.

They are meant to be a peculiar people. They should be recognizable everywhere, and be in essentials the same in all countries, and among all nations. They exist to-day only as small groups here and there. But they are the cells of that great spiritual organism, which will one day grow into a universal human fellowship. For nothing less than that will satisfy God.

It is, of course, a high and difficult calling to which we are thus summoned. It has meant persecution and suffering in the past. It will probably mean them again in many places. From such things human nature shrinks away. Such things are more than man by himself can bear. But it is to such a way of life that we are called by a Father who loves us, and who is able to support in it those who present themselves as living thank-offerings to Him.

A. Herbert Gray

Conformity to the World

Rom. xii. 2.—'Be not conformed to this world.'

In this apostolic exhortation we have an echo of a warning which is uttered again and again in varying forms throughout the New Testament. 'They are not of the world,' said the Master in His valedictory prayer in the Upper Room, 'even as I am not of the world.' 'Love not the world,' says the writer of the First Epistle of John, 'neither the things that are in the world. If any man love the world, the love of the Father is not in him.' And stronger still is the challenge of St James: 'Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.' It is not for nothing that statements like these occur so frequently in the pages of Scripture; there must be good reason for them. From the very first, as we see, the Christian gospel insisted upon the necessity for giving up the world in order to attain to true fellowship with God, to win the kingdom of the spirit.

1. As 'world' has various meanings in Holy Scripture we must understand what is intended by the world against which the Apostle warned those Roman Christians, and which throughout the apostolic writings is regarded as the enemy of the soul. Sometimes world means the earth, which is the home of the race, and sometimes it means the race itself. It goes without saying that none of us should look askance on this fair creation as if it were a snare for the soul, or restrain our affection for our brethren as if there lurked a subtle danger in human love.

¶ When an ascetic went forth to fulfil his vocation without bidding his mother good-bye, and when he walked the livelong day by the Lake of Geneva and never looked upon its beauty, he neither gained any merit of self-denial nor conquered any sin. He despised the love of home and the works of his Heavenly Father, and closing his eyes to one innocent world outside his soul he set up another of spiritual pride within.

The physical world Jesus used as a parable of spiritual things, and for the world of men He laid down His life. As often as religion is hostile either to loveliness or to love it is not to be praised for unworldliness, but to be condemned for ignorance, which understands neither the works of the Lord nor the sympathy of His heart.

It was of another world Jesus was thinking when He said in His last discourse, 'Be of good cheer, I have overcome the world.' It was a world of pride, envy, and jealousies; a world in which outward refinement covered inward brutality, and civilization was simply veneer. But this world had its own attraction and power; it could enrich and honour or it could persecute and destroy a man. And the temptation which beset Christ's disciples was to come to terms with their world, to repeat its acts, to accept its ideals, to further its ends.

With us of the twentieth century things are necessarily somewhat different. The leaven of the evangel of Jesus has been leavening the lump of human society for nineteen hundred years, and it would be strange indeed if there were no changes for the better. There undoubtedly are, and those changes reach farther and deeper than people with little knowledge of history are aware. It is no small thing, for instance, to find that the Christian law of love

is even acknowledged in the abstract as an ideal to which we ought to conform, however little we actually do it. It is a great gain that the world has even to pretend to pay honour to Christ, as, of course, it does. The most flagrant contradictions inhere in our practice, to be sure; it is a very thin veneer of Christianity that is spread over the face of the civilized world; civilization is not really Christian at all; still, we have got a long way when society as a whole so much as acknowledges that our Lord Jesus Christ is the Light of the World. But are things so very different that the warning in this verse is no longer needed? No, the struggle with the world must continue as long as we tabernacle in mortal bodies. That is just the point. The world is an expression denoting all the tendencies of our nature which can be gratified only in our present life, and we ought so to live that these are kept in subjection to the needs of the spirit, and made to minister thereto. Nothing which is only of this world has any value except as a foil to the spirit; it exists for the sake of developing the latent powers of the spirit and nothing else. If we allow it to master and crush the spirit we have failed disastrously in our intercourse with it and our reaction to the stimulus it affords. When Jesus said, 'I have overcome the world,' He was not referring directly to organized human society as such, but to that thrust of matter against spirit, that antagonism of appearance and reality, of lower and higher, which we all know so well. In Him the spiritual view of life had prevailed completely over the material; the truth had conquered the lie; the eternal had triumphed over the temporal. 'As he is, so are we in this world'; we are always having to choose; we are having to vindicate the soul against the body, the inner fact against the outer seeming, the substance against the shadow; we are either losing or gaining in this respect every day and in everything we do or leave undone; we are either conforming ourselves to the fashion of the world or we are rising above and overcoming it, and thereby conforming ourselves to the likeness of Christ.

¶ In Dr F. J. Powicke's *Life* of Principal Simon of the United College, Bradford, he quotes part of a letter of Dr Simon's to Mrs Haworth of Bowdon. 'Worldliness and carnal-mindedness are incompatible with vivid realization of the presence, grace, and loving-kindness of Christ whether directly manifested or more indirectly. It is strange and fearful how the worldly and carnal spirit at once darkens the vision and deadens the spiritual senses, and by degrees reveals its inmost essence as "enmity to God." "The carnal mind is enmity to God" —nothing truer! And it is terrible how hard it is to overcome the world and the flesh, especially when aided by the devil. It is like walking up a hill when there is a thaw after frost—one toils and toils, and yet keeps slipping back almost as far as one advances.'

¶ Matthew Arnold has a poem called 'The World's Triumphs' in which he represents the spirit of worldliness as gloating over the enthusiasms it has cooled and the heroisms it has extinguished:

'Behold,' she cries, 'so many rages lull'd,
So many fiery spirits quite cool'd down;
Look how so many valours, long undull'd,
After short commerce with me, fear my frown!

'Thou too, when thou against my crimes wouldst cry,
Let thy foreboded homage check thy tongue!'
The world speaks well; yet might her foe reply:
'Are wills so weak?—then let not mine wait long!

'Hast thou so rare a poison?—let me be
Keener to slay thee, lest thou poison me!'

2. The word 'conformed' expresses a truth which is continually under our observation, the truth of the moulding power of circumstances over human life. 'Environment' we call it, but 'environment' means nothing except circumstances or surroundings. It is circumstances or surroundings that are continually moulding the life, the character, the thought, the imagination of every one of us, so much so that to the observer of human life in general it seems often as if there were no place left for human freedom, as if men truly were but the sport of their circumstances, receiving inevitably and necessarily a certain impression from which they cannot exempt themselves. That is what the biologists call the adjustment of the being to his environment. And those who adjust themselves the most successfully, they tell us,

are those that survive. It is the law of the survival of the fittest. But the survival of the fittest is not the survival of the best, but the survival of those who are best adjusted to the particular environment in which they are living. For those who live in the slums the survival of the fittest means the survival of those who have least of that moral sensibility which would be disgusted by their surroundings; for those who yield themselves to the worldly world it means the survival of those who have least of that strong conscience of righteousness which protests against the world. But for all and in all circumstances there is the tendency towards this same appearance of a necessity, the same appearance of circumstances, making gradually, but inevitably, their impression on people, and moulding their ideal, their aspiration, their point of view, their way of living.

But Paul addresses men on the hypothesis that in some sense or other they are responsible for their surroundings. He says: 'Be not conformed to this world.' He would not have us for a moment listen to this suggestion of a necessity. 'Be not.' He speaks as to people who can so resist as in some sense to make their own circumstances for themselves. Yet no harder task is set the human heart and will. Unless we are constantly warring against it by the cultivation of the inner life, our environment will master us. It will suggest our thoughts, colour our conceptions, rule our habits and actions. We go with the current unless something mightier than the current pulls us the other way.

Conformity is easy. It calls for no moral resistance. To do as the great majority do, to be just as religious or irreligious as those among whom we move, to run after the pleasures and strive for the gains on which the great crowd about us sets its heart, to follow the common ambitions and drink in the common delights—all that needs no prayer, or self-repression, or soul energy of any kind. One needs to have the spirit thoroughly awakened by God to refuse conformity.

3. How, then, is Paul's injunction—be not conformed to this world—to be obeyed?

The Apostle does not mean that we must abstain from everything that the world does; that because the world plays a game, or has a certain pleasure, therefore we must not join in it. It depends on what the game is, and on the spirit in which we enter into it, and also on its effect on us. It were almost as reasonable to argue that because the world buys and sells and trades therefore Christian people should not, as to argue that they should keep clear of all worldly amusements and all politics. He rather means that the world is not to determine our conduct. Behind its show the heart, the will, of the religious man penetrates to God. We do not take our guidance from the world's frown or smile. We are neither to aim at being in the fashion, nor to be afraid of being out of it. We have another life to live that the world is absolutely careless and ignorant of—the life of faith, the life of the soul, the life of communion with God.

¶ There is not in literature a more pathetic figure than Faber's 'Old Labourer.'

He walked with painful stoop,
As if life made him droop,
And care had fastened fetters round his feet;
He saw no bright blue sky,
Except what met his eye
Reflected from the rainpools in the street.

And yet he was not the poor bond slave which appeared, for

Always his downcast eye
Was laughing silently,
As if he found some jubilee in thinking;
For his one thought was God,
In that one thought he abode
For ever in that thought more deeply sinking.

Best or worst, the world's eye is always on the present; it looks no further than life in the body; when it speaks of well-being its perspective is bounded by the senses; it is absolutely utilitarian in the advice it gives and the rules it lays down. But from the spiritual standpoint, from the standpoint of Christ, the view taken of the problem of living is entirely different. It is this: You are an immortal soul; you are spirit temporarily clothed in flesh; the fight you fight with the conditions of your lot is not mainly for this world but for the world to come. It is quite true that it is harder than you need for any earthly purpose, but that is because it is for eternity; you are expressing the spirit; you are growing the soul.

¶ Lorna Doone, in Blackmore's fascinating romance, was brought up in a strange, narrow, lawless world, to which her kinsfolk belonged, and knew little of the standards of conduct and ways of living in the world outside her native Devonshire valley. But, in the course of time, she was initiated into the life of that larger world by the coming of a lover from it; as love arose in her heart, so somehow the new understanding came too. She felt herself torn this way and that when she found how inconsistent these two worlds were with each other. 'When the evening gathers down, and the sky is spread with sadness, and the day has spent itself; then a cloud of lonely trouble falls, like night, upon me. I cannot see the things I quest for of a world beyond me; I cannot join the peace and quiet of the depth above me; neither have I any pleasure in the brightness of the stars. . . . All around me is violence and robbery, coarse delight and savage pain, reckless joke and hopeless death. Is it any wonder that I cannot sink with these, that I cannot so forget my soul, as to live the life of brutes, and die the death more horrible because it dreams of waking?'

But her faith in her lover saved her; she could not and would not conform to the lower, though she had to go on living it until deliverance came; she lived always by the higher. The world of the outlaws had no hold upon her; though she was in it she was not of it. But neither was she afraid of it, nor anxious to leave it; she felt that she had a duty therein. But it had no power over her essential life; her whole existence had taken on a new orientation; everything in it was now related to that other world into which she had been initiated by her lover.[1]

The Renewing of the Mind

Rom. xii. 2.—'Be ye transformed by the renewing of your mind.'

In the first part of this verse of Scripture St Paul has been stating the negative side of Christianity—'be not conformed.' Now he states the positive side—'be ye transformed.'

To refuse conformity to the world is by no means the whole of Christian duty. A man may do it and have nothing distinctively Christian about him. *Non*conformity is simply negative. It is total abstinence, and nobody is saved by total abstinence. Nonconformity to the world, important as it is, is the smaller part of the Christian life. You may refrain from all the pleasures of the world, and at the same time may be grasping and selfish, and self-righteous and sordid and mean, and hard and merciless, which are all un-Christian and anti-Christian.

1. The conquering principle of life according to Paul is an inward renewal, 'the renewing of your mind.' He goes deep down, because he had learned in his Master's school who said: 'Make the tree good and the fruit will be good.' We have to go deep down to the 'hidden man of the heart' to touch the inward springs of action. The inner man must be dealt with first, and then the outward will come right in due time. How many of the plans for the social and moral renovation of the world come under the lash of this condemnation, and are at once declared to be inadequate because they only skim the surface of the evil! We shall have to go deeper if we intend to influence to any purpose the circumference and the outside. First of all must come the renewing of the mind.

The mind is here taken in a somewhat popular sense, for Paul is not teaching psychology, but practical morality. The word seems to be equivalent to the thinking faculty, the 'intellect' as we say, but, possibly, to be used in a somewhat wider sense as including the whole inner man, with feelings, and desires, as well as thoughts. That inner man needs to be recreated, made anew, moulded over again. For in all of us, apart from this renovating and ennobling influence, is what the Apostle calls 'the mind of the flesh.'

We often hear it said of a man who is so anxious about his health or his affairs that he invites the troubles he dreads—'What he needs is something to take him out of himself.' If by this is meant change of habit or pursuit, that is not likely to take him out of himself. We cannot run away from what we carry with us. It is not change of circumstances such a man needs, but himself changed. This is the change which changes all.

To be brought into loving and intelligent correspondence with the Divine purpose re-

[1] R. J. Campbell.

quires something more than that more or less frequent patching up of our conduct which is what men ordinarily give to it; it requires something better than that we should learn a particular lesson and amend our conduct where it is threatening to become discreditable or disagreeable to ourselves in this or that direction. The renewing of the mind, the acquiring what is fundamentally a new point of view—that is what in the New Testament is meant by conversion, the turning of ourselves steadily and courageously to look to the light, to welcome the light, to ask for the light. 'Except ye become as little children.' Unless we turn and acquire the frank simplicity and courage which belong to the child-like heart we cannot enter into that correspondence with the will of God which is the temper of His Kingdom. Therefore we notice in the gospel there is an extraordinary importance attached to this readiness to take a fresh point of view, to this openness of mind.

¶ The true child-heart is full of questions, and eager for knowledge, and willing to be taught. It has an open mind, ready to be guided into all the truth. The spirit of awe and wonder draws the child-heart to aspiration and lures it to adventure without counting the cost. The reason so many of us have no intimate experience with Jesus Christ is that our minds are closed. We think we know all there is to know about religion and we are more interested in our theories and fixed opinions than we are in new truth and the discovery of new horizons. We become hard and obstinate and fossilized. Pope once said, 'An obstinate man does not hold opinions but they hold him.' Such was the spirit of the Pharisees who condemned Christ to death because His revelations of truth did not coincide with their fixed opinions. Hosts of Christians and cynics alike are blind to the glory of God because they have lost the child-heart.[1]

2. A transfigured life follows upon that inward renewing of the mind. The word 'transformed' is the very same word which is used of the transfiguration of our Lord. And therein lies the meaning of it. That glory which the disciples saw when they were with the beloved Master in the Mount came not upon Him but out of Him. The thin human covering which had darkened and hidden the perfect beauty of the Divine soul within was for the moment made transparent, for a moment it was taken off as a garment, and the glory of His inner life was unveiled, revealed; it shone upon His face and features and human form, and He stood transfigured before them. It might be going too far to say that in selecting this word the Apostle had in his mind any allusion to that incident, but the coincidence is, at all events, remarkable; and we may fairly take that event as illustrating very beautifully the nature of the change which should pass over us.

'A transfigured life' suggests to us, in the light of that story, even nobler and loftier aspirations and hopes than the phrase, 'a transformed life.' It suggests that the inward life, if it is healthy and true and strong, will certainly shape the outward conduct and character.

Is it not very true in everyday life that the outward man, if carefully observed, is a sure index of the soul? Sometimes you know what a man is by one glance at him; and if we had a quicker perception we should always know. The facial lines are as a book in which the keen eyes would read all manner of hidden secrets. The miser has a peculiar type of face, hard, narrow, shrivelled like his own soul. The sensualist betrays his guilty secret by the very motions of his lips and eyes. Passions and hatreds and lusts, however skilfully buried, make their way to the surface and creep over the face, leaving their traces there. Not suddenly—sometimes it takes years to bring about the correspondence between the face and the heart, but sooner or later the correspondence is made complete. And the plainest face becomes in time beautiful to look upon, as if some saint had passed by and left his reflection there, or as if the Master had thrown His own shadow there, if the heart within has entertained divine thoughts a long time and held secret fellowship with the Lord of life.

¶ Professor Granger, in his work on religious psychology, called *The Soul of a Christian*, says: 'There are faces to be seen here and there on which a heavenly light gleams, at least for those whose eyes have been opened. The spirit seems to remould the body to itself in such a way that after the physical beauty of the earlier years there comes later a spiritual

[1] Bertha Condé, *What's Life All About?* 107.

beauty even of the countenance, in which the first comeliness is transfigured.'

¶ As Milton puts it :

> oft converse with heavenly habitants
> Begin to cast a beam on the outward shape,
> The unpolluted temple of the mind.

But apart from that, which of course is not immediately in the Apostle's mind here, we scarcely need to be reminded that the inward change of the mind will manifest itself in conduct and character. What about the Christianity that does not show itself as such? What about men that look exactly as if they were not Christians? What about the inward life that never comes up to the surface?

¶ A certain kind of seaweeds that lie at the bottom of the sea, when their flowering time comes, elongate their stalks and reach the light and float upon the top, and then, when they have flowered and fruited, they sink again into the depths. Our Christian life should come up to the surface and open out its flowers there, and show them to the heavens and to all eyes that look.

3. The life within will not show itself in our conduct and character except on condition of our continual effort, and our own honest endeavour. No doubt it is by the gift of the Divine Spirit that our characters are refined and hallowed, delivered from selfishness, and taught to aspire. But all that will not come without our co-operation, earnest and prayerful. We must be fellow-workers with God, in the task of building up our characters into the likeness of our Master. The fact that His Spirit is given to us is not a reason for our indolence, but it *is* a reason for our work, because it supplies us with the material with which we can work with some hope of success, and gives us the power by which we can do the thing that we desire.

The world is as full of moral and spiritual perils as it is full of physical. Just as we cannot travel in a train or fly in an aeroplane, or, most of all nowadays, cross the streets without some amount of risk, so we cannot live the Christian life without risks. And it is God's will that we should take the risks, that not in cloistered seclusion, but out in the open, Christian character and conduct are to be achieved. Our duty may compel us to listen to the jeers or the scepticism of an office or a workshop, or to witness the trickiness and sharp practice here and there of trade. And just as physically we take all necessary precautions and do not foolishly and wantonly endanger life or limb, so morally and spiritually we shall take precautions. We shall take every opportunity of cultivating the other sort of fellowship, the fellowship that nourishes and strengthens our best and highest life—Christian fellowship and Christian society.

¶ That great teacher of ethics, T. H. Green, said once, 'No individual can make a conscience for himself. He always needs a society to make it for him.' Behind our artificial and highly organized churches one wishes we could get back to the original idea of a church. *Ecclesia* is the Greek word used in the New Testament for 'church,' and it means 'called out,' 'selected.' It suggests that a man can have a world of his own to live in within the larger world. Out of the hodge-podge and potpourri of the social mass, with its downdrag upon life, a man can choose those saving elements that elevate, purify, and empower the soul. In the fellowship of such selected elements he finds his ecclesia, his church, where his conscience is rekindled and from which he goes out again to face the wrath of devils and the scorn of men. No man ever yet lived a great life without having in that sense of the word a 'church.'[1]

But most of all our safety lies here: we must maintain fellowship with Christ and emphatically refuse everything that weakens that fellowship. And where it has been weakened, where the contact has been broken, hasten to renew it. The Second Epistle of Peter speaks of those who have 'escaped from the defilements that are in the world through the knowledge of the Lord and Saviour Jesus Christ.' It means that there is power of resistance to be obtained by us, to be imparted to us, so that in the very midst of defilement a man can be kept pure, and amidst the perfect torrent of worldly influence he can maintain his spiritual footing, and, what is more, can become growingly pure and heavenly minded.

[1] H. E. Fosdick, *The Power to See It Through*, 28.

Proving the Will of God

Rom. xii. 2.—'That ye may prove what is that good, and acceptable, and perfect, will of God.'

THE three adjectives, 'good, acceptable, and perfect,' which here describe the Divine will, have not been employed by the Apostle for merely rhetorical purposes. Though apparently overlapping one another, they are not redundant. Each has a meaning, and makes a contribution of its own to the argument in hand.

It is not the will of God in its absolute sense, as filling and embracing all things in all worlds, that is here pronounced 'good, acceptable, and perfect.' That it is so may be perfectly true; but it is hardly a proposition that each individual could be called upon to 'prove' in the sense in which Paul employs that term. These adjectives have to be interpreted in their subjective sense, that is, as they relate to our individual lives.

God does not compel discipleship. He governs by the constraint of love. He works in us to will by strengthening our will power. 'If thou wilt' is the key to many blessings. The human will is harmonized, not crushed, transformed but not trampled upon, in the Christian ideal. It is not the arbitrary rule of despotic power, to which we must give in with the sense of defeat, that the pagans described as resignation. It is the activity of the Divine Love with which we are to co-operate. God's will is that which is nearest to His heart, His deliberate choice and eternal purpose. His relations with men are determined by their attitude toward His will. How greatly we have misunderstood the will of God! We have thought it hard and terrible, while all the time it was good and beautiful and perfect.

1. The Will of God is *good*. It has its origin in Divine Love. If God seems to take away the good, it is that He may give the better and prepare for the best. When a mother is compelled to cross the will of her child, it is because she is too good to give that which, though it may be pleasant, is not good. But just as the child may fail to see the goodness in the mother's will, we too are often unable to understand God's purpose for us. In the play of circumstance there often seems no purpose at all, and sometimes we think that the purpose is hard and harsh. Perhaps many a heart has a secret grudge against God because of misconception of the Divine Will. It is true everywhere and always that the will of God is good, though it may sometimes be hard to believe, and we may not be able to sing with Faber—

> I worship thee, sweet Will of God!
> And all thy ways adore,
> And every day I live I seem
> To love thee more and more.

Our hearts may be hot with rebellion, but in the better mood we shall pray, 'Thy will be done'; and in the prayer we shall recognize the goodness of His purpose. God is our Father, and if we, being evil, know how to give good gifts unto our children, how much more shall He be good to us?

¶ During the War of Independence in the United States, a timid adviser said to the President: 'Mr Lincoln, I am very anxious that we should have the Lord on our side.' 'Sir,' said Lincoln, 'that does not give me any trouble. The question is whether we are on the Lord's side; if we are, we are perfectly safe.'

God does not look round to decide what good thing we have that He can take away from us. He is well pleased with the glad laughter of His children's voices. When the pain hurts and the task is difficult, it is well to remember that, if we are doing our duty—that which we recognize we ought to do, because it is the will of God—it shall be for our good. 'All things work together for good to them that love God,' because behind everything there is the Eternal Will, which is good. It is good in itself, in its method of working, and in its results. It is no irrational imposition of power creating the sense of defeat and despair, but the guiding purpose along the upward way.

¶ 'God,' said Henry Drummond, 'never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that His will is in the line of the disagreeable.'

> Is it a hard will?—Nay, but a beautiful will,
> Is it a sorrow?—Is it a task—to be still?
>
> Nay, it is restful—Nay, it is joy to abide
> Under His shadow—leaving His wisdom to guide.

Oh, not in sadness speak of the scourge and the rod :
Could any evil come from the hand of our God ?

Does He not love us ? Will He not send to His own—
Loving so greatly—mercy and goodness alone ?

2. The Will of God is *acceptable.* The root-idea in this word 'acceptable' is that without which a thing is incomplete. The acceptable thing is the complementary thing. So what a key is to a lock, what light is to the eye, what air is to the wing of a bird, that the will of God is to the life of man. It is that which stands over against his life to complete it—that for which it was made, and without which it can never come to its highest, or achieve its best. It makes up a felt deficiency, it answers to a conscious need. When recognized, accepted, and acquiesced in, life discovers the harmonization of all its powers, the fulfilment of all its hopes, the satisfaction of all its needs. Until a man knows the will of God, proves it in the laboratory of his own experience, he has not begun to live in the true sense.

It is the will of God for which we were made. Outside of it we can never find our true orbit. Within it we are truly and rightly centred, and discover the sphere of our widest relations. There is nothing else that can give balance to our powers or gather them up into so fine a unity.

¶ Since the chief end of life is to obey the will of God, perfect obedience must imply fullness of life. Only as we conform ourselves to that higher will which is the law of our being do we realize our true life. Men are God's children, and their life achieves its purpose as they grow like Him in mind and will.[1]

¶ 'Man,' said Temple Gairdner, grasping a friend by the arm and looking out to where a glint of moonlight lay on Morecambe Bay—'the only thing in the world worth living for is to find out the will of God and do it.'

The will of God, flowing freely and unchallenged through the world of things, reduces them to harmony of movement and form and colour and sound. We see it alike in the delicate beauty of the snow-crystal and in the majestic poise of the planets, in the plumage of the bird, and in the tender grace of the flower. All Nature is caught in the stream of God's great controlling purpose, and swept unresistingly toward the goals of His infinite desire. What Nature thus does of necessity, we are invited to do by choice.

There is that in our hearts which tells us that if life were conformed to the will of God it would be a beautiful thing, not stern and hard and terrible, as it is now for thousands of men and women; sin has made it that, not the will of God. Our slums and unlovely homes are in defiance of the Divine Will. If we did the will of God on earth as it is done in Heaven, we should see a new world; we should hear the voice that says :

> God's dwelling-place is among them,
> And He will dwell among them,
> And they shall be His people ;
> Yes, God Himself shall be among them,
> He will wipe every tear from their eyes.

3. The Will of God is *perfect.* There is no flaw in the Divine purpose, nothing left out. It is a circle complete in itself. That will is ever working for the perfecting of human life. Our will is a fragment, His a whole; and its glory is that it perfects that which it begins.

It is a will that is everywhere making for two ends—perfect character, and through perfect character perfect service. This is the force of the word 'perfect' in our text. It is the exact Latin equivalent of the Greek word which it translates. 'Per' and 'facio' mean to make thoroughly, to work to a finish; so that the word 'perfect' means 'perfecting.' It has an active sense. It is a will that is ever making for the highest—always ahead of us with its fair and flawless ideals, beckoning us upward, and yet always within us, stimulating every noble endeavour, and keying our loyalty to its loftiest strain. Here, then, a great and encouraging truth comes into view: the perfect will of God enables as well as enjoins. It does not merely command—it empowers. 'It is God that worketh in you both to will and to work for his good pleasure.' Merely to set the ideal before us, and lay upon us its mighty moral imperative, without supplying us with the enabling power for its realization, would be to mock us with the unattainable and smite us with despair. But when, together with the presentation of the perfect standard, there is

[1] E. F. Scott, *The Ethical Teaching of Jesus*, 39.

provision made for the linking up of our lives with the dynamic of the perfect will, the moral necessities of the case are met, and possibilities open up which eye hath not seen nor ear heard, nor the heart of man conceived.

To know God's will we must first of all renounce our own. This is the method enjoined by the Apostle in this chapter—the method of obedience and surrender. The Divine will stands over against our lives, real but not realized, provable but not proved. In order to prove it we must first of all yield up our own. To be empowered we must surrender. This is the crux of the whole situation. We have a false sense of competence to run these lives of ours.

It is because these lives of ours, with all their passions and appetites, are beyond our unassisted control that we are besought to bring them, just as they are, with all their tempers and dispositions, their inherited tendencies, their acquired characteristics, and their momentum attained in wrongdoing, together with every faculty of brain and heart and hand, and lay them on the Holy Altar of God—a living sacrifice, in order to render a living service. It is simply the transfer of the whole working plant of our lives 'as a going concern' to be controlled by another and a higher than ourselves. Self no longer, but God the managing director, and self serving under His suggestion and control.

¶ When Horace Bushnell lay dying, his wife repeated to him the words of the text: 'The good, and acceptable, and perfect, will of God.' 'Yes,' he replied; 'acceptable and accepted.'

Christian Humility

Rom. xii. 3.—'For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.'

The Church is not just a company of independent individuals, each finally responsible to God alone, but a living body dependent on the sincerity of all its members. And its keynote is mutual service. All organization, all individual gifts of teaching, exhorting, liberality, must be subservient to this great end.

So the first emphasis is laid on personal humility and modesty. Because the Church is one body, of which each of us is a member, because the Church exists for the good of the whole, there is no room for self-exaltation. St Paul is himself here an example of humility in the very way he recommends the duty. He presumes to advise 'through the grace given unto me'—not of his own wisdom or goodness. The Christian is not to be haughty, and lofty-minded, but to think soberly of himself, with insight into his place in the body of Christ, with wise discretion, not asserting himself, considering in all things the edification of all. This is essential for the sake of peace in the Church, for the sake of order and good government. The Christian must not be self-pushing, but should measure his gifts and opportunities of service, ever subserving self to the good of the whole. The fellowship of faith and life is the common bond, which will cure all individual excess. The true solution is not shutting the eyes to the fact of difference among men. The difference is there, a palpable difference of gifts; but they are all given by God, and must all be consecrated to God, and to the service of others.

1. What is the true idea of humility? Humility is applauded by some, by others derided as though it consisted in having as poor an opinion of oneself as possible. And yet on reflection few would maintain that it is desirable to be in error as to one's own real character or abilities or attainments, or to pretend to think of oneself as one does not really think. In this as in other matters our aim surely should be simply the truth. And that is clearly the opinion of St Paul. There is nothing in his words to encourage the exaggerated ideas of humility that we meet with sometimes, indeed in the actual teaching of Christian writers, more frequently in those caricatures of the Christian character upon which unchristian writers or unchristian speakers are fond of exercising their wit. St Paul's idea of humility is as moderate and reasonable as anyone can desire. His ideal is that a man should simply not think of himself more highly than the facts warrant—that he should think of himself as he really is.

¶ Rabbi Duncan said: 'Let us "not think of ourselves more highly than we ought to think." But God does not require of us a false

humility. We are not to think less highly of ourselves than we ought to think. We are to think soberly. We are to find out the truth about ourselves, and think *that*. Then there will be no danger of our thinking too highly.' [1]

It has generally been felt that humility is a characteristically Christian virtue. At all events, it is a fact that the Latin word *humilitas* was a term of blame: it expressed an abject, grovelling character, wanting in self-respect. For true humility there is simply no word in classical Latin at all. Aristotle's ideal, the high-souled man, was one who thought much of himself because worthy of it. And he goes on to draw a picture, meant to be sublime, but which in many of its features has become ludicrous, of the strut and the swagger by which the ideal Greek gentleman was wont to express and enforce his sense of his own merits.

We might, of course, plead that in point of fact the enormous majority of us are so prone to over-estimate, and so little inclined to under-estimate, our own merits that it is best for us to hit the mean. And that is a principle that Aristotle would quite have approved: he compares the process to the bending of a crooked stick some way in the opposite direction in order to produce straightness in the end. But we must all feel that this is not a satisfactory solution of our difficulty; this principle does not adequately account for the contrast between the pre-Christian ideal and the Christian.

To the Christian mind the exaltation of humility is no mere antidote to excessive self-estimation. We commend it not merely in those who, having few good qualities or capacities, are in danger of making too much of them; we insist upon it even in the case of the saint or the man of genius. How, then, are we to account for the fact that, though both ancient and modern are agreed that it is well to think of ourselves exactly as we really are, humility is to us a virtue in a sense in which it was not to the best of pre-Christian moralists?

The difference lies in two points.

(1) It is because our ideal of human character is so much higher, that the man who in any degree realizes that ideal of ours will find it impossible to plume himself on his own virtues.

For the ancient Greek there was no sense of the boundless range of service to humanity or of the infinite possibilities of moral progress to disturb his serene self-complacency; no ideal of absolute unselfishness, no absolute willingness to surrender all that makes life pleasant and attractive to lower the self-conceit of them who do not feel called to make such sacrifices; no vision of absolute purity in thought and intention as well as in actual deed.

¶ Humility is the attitude of mind which accompanies the perception that the human perfection possible to ourselves is, after all, inadequate to the ideal perfection which the conception of it implies. After we have done all we are 'unprofitable servants,' falling far short of that ideal the fulfilment of which is imposed upon us by the law of our moral and intellectual nature. Our vision of good is broader, and our aspirations higher than our powers can reach. Hence, if we are true—faithful to the spiritual aspirations which claim us, and honest in the estimate of our actions and ourselves—it must be that we see ourselves always, and even necessarily, as 'unprofitable servants'; always and necessarily lower than we aspire and feel we ought to be.[1]

(2) There is another and a still more important difference. It is not so much by his high view of himself as by his low view of other people that Aristotle's ideal man disgusts us. Nobody who has any adequate idea of Christian love will take the pleasure that the Greek could frankly take in his sense of his superiority to others. It is natural and right that a man should take pleasure in whatever conquest over temptation he has accomplished, whatever good deeds he has been enabled to perform, whatever work he has been able to do for individuals or for the community. That the best and highest happiness, the most solid and lasting pleasure that human life affords, is to be derived from such sources has been the constant burden of all Christian teaching, though the wisest teachers remind us also that happiness for struggling and imperfect mortals must constantly be chequered and tarnished by a consciousness of the much that remains unattained. And, in so far as all standards of human judgment are comparative, there is room even in the Christian ideal for the pleasure of conflict and of competition. There is a natural and legitimate pleasure in the successful exercise of faculties of all kinds; but there ought to be no pleasure in the fact that

[1] *Colloquia Peripatetica.*

[1] Dr Sophie Bryant.

others are beaten, even when the competition is merely a matter of strength or skill or intellect. Still less can the Christian, in proportion as he is really Christ's, take pleasure in the contemplation of the *moral* inferiority of others. He will have too deep a conviction that all his goodness comes from outside himself, that it is due to others, ultimately to the grace of God.

It may be doubted, indeed, whether the idea of merit—as distinct from the idea of worth or goodness—does not always suggest an unchristian enjoyment of superiority to others. The Christian must and does recognize that he possesses good qualities which he cannot help seeing that this or that other lacks. But he is too full of thankfulness that he is even what he is, too full of sorrow and sympathy for those who are still enslaved to that which he has to some extent escaped, to derive any pleasure from the sense of his superiority. Just as Moses is described as wishing that all the Lord's people were prophets, so the Christian will wish that every good gift or quality of his should be as common as the air of heaven. And further, however fully he may recognize, however little he may pretend not to recognize, the bad qualities of other people (and it is no part of humility to make excuses for or condone the sins of others or to abstain from frank condemnation of them), he will always give all possible credit for the existence of good as well as evil qualities, and of possibilities of goodness even where we can discern little of actual performance. His sense of the worth of every human soul, a worth arising from its capacity for goodness, will be too great to allow him to adopt towards any a contemptuous attitude.

¶ Dr Alexander Francis has recorded how while he was resident in Russia a certain 'social worker' from Chicago begged to be introduced to Tolstoy. At their interview the American described his methods of rescue work in the slums of that wicked city: 'We go down to the drunkards and harlots and try to pull them up to the rock on which we stand.' And then, continues Dr Francis, 'the storm that I had seen gathering burst upon the astonished man. "You miserable creature," said Tolstoy, more in sorrow than in anger, "do you know that your heart is full of Pharisaic pride, and that it was upon such sins of the spirit and not on sins of the flesh that He whom you call Lord and Master poured the vials of His wrath? Will no one organize a mission of drunkards and harlots to save the souls of those who, by their secret sins of swelling pride and petty meanness, by their bitter jealousies and narrow sectarianism, are kept out of the Kingdom into which the open sinners enter, saved as by fire, yet saved by the grace of Christ in them, manifesting itself in the humility, the charity, and the self-loathing of their hearts."'[1]

So considered, humility turns out after all to be a part, an aspect, of the fundamental and all-inclusive Christian virtue of love. There is no pleasure in the contemplation of his superiority to others to him who loves those others as he does himself. To see ourselves, not as others see us, but as Another of infinite insight and infinite love would see us, to respect both ourselves and others as our Lord would respect them, to give to each his due, impartially, lovingly—that is the ideal of humility.

2. If this be our ideal it will not be difficult to answer the question, 'How is this great virtue to be attained?' It has been remarked of some modern Roman Catholic saint that he was wont to meditate for half an hour or an hour (it may be) daily upon humility. It may be doubted whether, for ordinary men, to think so much about oneself is the best antidote to thinking too much of oneself. To meditate very much about humility may easily degenerate into being proud of our very humility. In ordinary cases surely the road to humility is not to think much about it, but to think about something else and somebody else; to set ourselves heart and soul to pursue so high an ideal, not only in the region of character, but also in the pursuit of knowledge, in professional work, or in whatever else we undertake, but most of all in the sphere of character; to set before ourselves so high a standard as to put ourselves out of conceit with our poor and imperfect achievements, and to think so much, care so much, feel so much about others that we shall have no room for too much thought of self, no disposition to the undue contemplation of our poor merits, no disposition to discover inferiority in others where it does not exist, or to take any pleasure at all in it where it does exist. It is a maxim of wider application, but it has an especial reference to the matter of humility—that evil must be overcome with good. The undue thinking about self must

[1] T. H. Darlow.

be crowded out by higher aspirations, wider interests, more far-reaching love.

¶ Towards the close of last century there lived at Oxford a tutor named R. L. Nettleship. He was a teacher of philosophy, much loved by his own pupils, but comparatively unknown to the world, and indifferent to the world's applause. He was of athletic tastes and physical fearlessness. In 1892 he was climbing Mont Blanc with his guides, and perished there in a snowstorm. His last word to the guide was the word of a true scholar. 'Forward,' he said, and fell dead. On Nettleship's monument in Balliol College Chapel are these words: 'He loved great things and thought little of himself. Desiring neither fame nor influence, he won the devotion of men and was a power in their lives; and seeking no disciple, he taught to many the greatness of the world and of man's mind.' [1]

Think what it would mean for the Church as an associated endeavour after the Christian life if every member looked on this subject sacredly, as Paul asks. If none shirked responsibility; if none avoided work through weakness, and none assumed it through conceit; if all thought of mutual service what diligence would be put into our ministering, what patience into our teaching, what liberality into our giving, what fervency into our prayers, what love into service! If we thought only of the complete good of the Church, how we would comfort and strengthen each other; and look for open doors for well-doing! The sobriety of judgment about self which Paul recommends would induce humility; and humility would change the whole social atmosphere.

¶ John William Hoyland was much afraid lest Friends should think of themselves more highly and more often than they ought. He had unity with one of his great-grandmother's last utterances. 'Oh, if Friends could get hold of the seamless garment of humility! That is what we want, this robe of the Saviour.' Because he had a sense of the Church universal, and because he wore the garment of humility, he was able to do so much to make Selly Oak an unique experiment in interdenominational fellowship.[2]

[1] F. G. Peabody.
[2] H. G. Wood, *John William Hoyland of Kingsmead*, 139.

All for Each and Each for All

Rom. xii. 4, 5.—'For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.'

HERE are the two most certain facts about man—his individuality and his solidarity. There is nothing more certain, more definite, than human individuality. 'We are many,' we are various, we are distinct. But there is this other fact, which seems to involve a contradiction, and yet which is just as sure. We are separate and yet inseparable. Our lives are most strangely interwoven. 'We who are many, are one.'

Now, no religion can be true, and no movement which claims the allegiance of men can be true, which does not take into account these two great facts of human existence. It must insist upon the right of every man to develop that unique personality with which God has endowed him to the full height of its possibilities. It must encourage him to be himself, and to complete himself along his own lines, or rather along God's lines for him. And yet it must enforce the obligations that each man owes to other men and to mankind as a whole. It must tell him that he cannot develop that individuality of his along the truest lines, except in service.

No man lives unto himself alone. Whether he likes it or not man is a social being. He can realize himself, even as an individual, only through some form of communal life. What would any of us be like, but for family, for school, for college—each of them a life mediated through social sympathies and exclusions? At times these are apt to seem fetters, but we have learnt to see in them the very condition of realizing ourselves. Service is the only perfect freedom.

St Paul states the true view of our lives when he compares each of us to a part of the human body. As the members of the body are different, as the hand and the eye fulfil various functions, yet are both essential to the well-being of the whole body, so in the mass of Christian people each has his own gifts and his own powers, which are essential to the whole, and are to be used for the general welfare.

We, in our modern prosaic way, talk of a

machine when we want to describe any community constituted for a special purpose; and when we would illustrate the power that works it, we think of steam or electricity. Paul knew nothing of machines, steam, or electricity. He spoke of the living body, and thereby he made plain the common, sustaining life of the whole community, and its ruling principle, as personal and alive—Christ risen, who had bought the body by His service and sacrifice.

Life can be likened only to life. A machine, however cunningly devised, cannot do more than indicate how parts are put together and what sort of work they can turn out. You can take a machine to pieces and put it together again; but you cannot do that with the living organism. If one part is worn or broken you can replace it by another like part made at a factory; but it is not so with the animal body. There the hurt of one member is the hurt of the whole: it cannot be scrapped and replaced by a new member of the same kind. The life comes from within and lives in every member, so that the hurt of one is the hurt of all and the health of the whole body is the health of each part.

> There is but one task for all—
> For each one life to give.
> Who stands if freedom fall?
> Who dies if England live?

The Apostle Paul does not discard other illustrations of the truth which he has in view. In particular he often uses the old analogy of a building. 'Ye are God's building,' he tells the Corinthians; and to the Ephesians he says that they 'are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.'

Now an analogy must never be pressed beyond the point which it illustrates. When the Church is spoken of as a building the emphasis is usually on its stability, and hence the stress laid on the foundation, the corner stone, in so many passages. The building is also a unity of many parts and may be taken as the symbol of the household or community which it shelters. But the analogy conveys nothing as to the life of the community; and so, when we speak of its growth, our thought is really seeking out another and deeper analogy—the analogy with the living body.

It is not an outward ordering but an inward quickening. We are members one of another, and the word member is from 'membrum,' which means a limb, a living part of a living body, sharing a common life.

1. Here we touch the central point of St Paul's teaching. It is *the common life* which makes the body a unity of many members. Each member has its own work to do; but they all serve one body and are sustained by a single life.

The work is manifold, as the members are many; but they all spring out of one spiritual life. For 'all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' In this spirit is the common life and energy that animate the whole community, so that through it diversities of gifts and operations conspire to the common good: 'we, being many, are one body in Christ.' The Spirit which achieves the unity and proves the power of the Christian community is simply the Spirit of Christ.

¶ 'All experience,' writes Evelyn Underhill, 'proves that we are not separate, ring-fenced spirits. We penetrate each other, influence each other for good and evil, for the giving or taking of vitality, all the time. "Souls, all souls," said Von Hügel, "are deeply interconnected." And this interaction of souls, this mysterious but most actual communion, depends for its life and reality on God, Spirit, the immanent creative life, who penetrates and indwells us all, working in and with us. We are all linked in Him. Therefore it is literally true that the secret pressure of the Eternal is present in all movements of mutual service and love.'[1]

What is needed is not so much the re-building of an edifice as the renewal of life. Our Lord never said, Society must be reconstructed, or The world must be rebuilt. What He said was, Man must be born again—born of the Spirit. Unless the spirit is renewed what does the fashion of the building matter? They begin at the wrong end who plan first the shape and size of the house without giving thought to the life that is to dwell therein. 'Except the Lord build the house they labour in vain that build it.'

[1] *The Golden Sequence.*

We need not depreciate the importance of the 'problems of reconstruction,' as they are called. But the first problem is the problem of the spirit. In what spirit are we to live our lives in the days that are coming? All the other problems follow upon this. If we could solve it their solution also would be easy. If we really sought and obtained the Kingdom of God and His righteousness, all other things would be added to us. They are the accessories; it is the essence—the spirit of the new life.[1]

Over the doorway of the Cathedral of Milan is the inscription, 'Only the eternal is important.' Classes and clans and societies and political and theological creeds can be very sectional and narrow, and they have their own remedies, each for its own section, but in this old world of advancing thought we need something far higher and greater, or Someone who can meet the universal need of the human heart. There can be no millennium without principles that are spiritual and eternal, and many of their systems claim to be independent of these. The Greatest Teacher that ever lived said: 'Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God.' There can be no millennium without Him who uttered these words and the eternal truth that is in them. He is the only One who can meet the universal need of the human heart, and His Church, which stands for the spiritual and eternal, can best uplift and redeem and save a stricken and suffering world. We, being many, are one body *in Christ*, and every one members of another.

¶ I candidly confess to you that I can see no hope for the people, for the future, unless first of all character is established like a bulwark in our midst.[2]

2. If we are members of one another 'in Christ,' then it is evident that *symmetry and efficiency* should result from the hearty union and co-operation of so many diverse parts. All have not the same function, as all have not similar or equal talents; but there is a place for every one, however peculiar or meagre his ability, and no one can be spared. As it takes many men to make a world, so it takes everybody to make an effective Church, or a strong and healthy State. The ways in which the common cause may be advanced, and the work done to which all are summoned, are as numerous and as varied as the faculties with which we are endowed. There is no one but may do some service, or fill some niche.

We want to realize more fully that we are members of a body, and of the Body of bodies, even Christ. This alone will raise us from our selfish isolation. If we realized that we were members of a body we should feel that the honour, the history, the life of Christianity, were our own. And if there is in each member of the Body of Christ the spirit of sacrifice, the spirit of the Cross, then it matters not whether the function which we fulfil be humble or exalted, provided that it be well done.

No one is more necessary or essential than another, and there can be no claim to a share in the grand result save by service. When there is even one member missing, diseased, defective, or idle, by so much is complete symmetry marred, and a perfect result hindered and impaired.

On the basis of our membership in Christ the dream of unity becomes a reality. We look with shame and sorrow on the divisions, sometimes passing from separation to antagonism, which break up the body of Christendom, and which, at least as much as any other cause, mar the victorious progress of our Lord's Kingdom, against the dead weight of apathy and ignorance, and the positive hostility of sin and unbelief.

¶ The Bishop of Croydon, in his pamphlet *Towards Unity*, writes: 'It is little wonder that those engaged in propagating the world mission of Christianity feel that the dimensions of the task are so vast, and the difficulties so baffling, that nothing short of a complete unification of all the Christian Churches—in strategy, in prayer, and in sacrificial endeavour—will meet the situation.' And he refers to Palestine where there are one hundred forms of Christianity among 92,000 Christians.

¶ There is a famous story of John Wesley—how in a dream he felt himself transported to the gates of heaven—how he asked there for its blessed inmates by the distinctive names of division which he had known on earth, and the answer was a chilling and awful silence—how he then cried out, Are there Christians here? and there rose up the triumph-song of the

[1] W. R. Sorley, *Reconstruction*, 4.
[2] Ramsay Macdonald.

multitudes which no man could number, who had washed their robes in the blood of Jesus Christ, and had His name, and His name only, engraven on their foreheads.

¶ A church is right in what she claims for herself: she is wrong in what she denies to others.[1]

3. The prime motive of all service is *zeal for the highest good of all*, so that every duty rendered and all work done are direct contributions to the general welfare. In this the economy of the Kingdom of God is directly contrary to political economy, at least as that is expounded by the classic doctors of the science. They teach, and so the people usually practise, that each one will seek first and only his own personal advantage and enrichment, and thus indirectly contribute to the wealth of all. Selfishness is thus the soul of trade, and the secret of the wealth of nations. But the wisdom that is from above teaches the opposite of this—'Seek ye first the kingdom of God . . . and all these things shall be added unto you.' Christ would have us put our private interests out of mind and *take no thought* for them, that we may concentrate on the public interest by seeking the Kingdom of righteousness, peace, and abundance of life, and that universal fraternity—

> When the schemes and all the systems,
> Kingdoms and republics fall,
> Something kindlier, higher, holier,
> All for each and each for all.

Proportion in Life

Rom. xii. 6.—'Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.'

The immediate application of these words is to the use of the charismata, or spiritual gifts, bestowed on the various members of the primitive Church, and to the importance of manifesting them in due measure and balance. Every man, says the Apostle, in effect, who has a religious gift of any kind must exercise it with a proper regard to its character, amount, intensity, and practical value to others. He must not be puffed up by it, as though the gifts of others were of no account compared with his own, but, in a spirit of humility, give others the benefit of it; and, in a diligent spirit, develop it up to its limits; and, in a consecrated spirit, devote it to the service of 'the good, and acceptable, and perfect will of God.'

Let us take this principle of proportion and due measure and apply it to life in general, observing how it works out, first, as regards the qualities that make up our ideal of character; and, secondly, as regards the rule of practical conduct.

1. *Proportion in Character.*—The Christian ideal of character includes the principle of proportion. We are to reach out, not in the direction of one virtue only, or of a few, but of all; we are to 'grow up unto him in all things, who is the head, even Christ.'

It would be well, perhaps, to point out that this does not mean that we are to aim at uniformity in character. It is always a mischievous thing when a single type of religious character dominates a community. That was the fault of Puritanism, which in its later manifestations coerced its votaries into a solemn and rigid uniformity of behaviour. And that is the fault of the pietistic type, which would cut off half the natural human qualities and develop the rest into a kind of hothouse growth. These sectional ideals are destructive of the free life of the spirit; they ignore the infinite diversity of human nature; they kill all spontaneity and enterprise in the religious life.

We are all intended to be different in the outlines and in the content of our individuality, and yet to preserve a sense of proportion. There are many types of architecture—for instance, the Assyrian, the Egyptian, the Doric, the Gothic, the Moorish, the Indian, and there are laws of proportion that govern them all. The beauty of a rose is very different from the beauty of a tree, yet each may be framed according to the exquisite laws of its own balanced being. And so we are to gain and to maintain our separate individual type of excellence in the religious life.

Nor are we to imagine that such proportion need interfere with the utmost development of our special gifts. Paul delighted in any individuality of endowment in his converts, and he encouraged them to cultivate this to its limit.

[1] J. A. Hutton.

We must not, however—and here we find the completing thought in this argument—be satisfied with having mere individual excellences. If there is anything lacking in our disposition let our endeavour be to supply it. Are we strong in imagination, but weak in will? Are we full of zeal, but tend to grow soon discouraged? Are we warm in our sympathies, but lacking in persistence? Are we cheerful in disposition, but quick of temper?

The tendency of this age is towards specialism in every department. Life is so full and so complex that there is 'not enough for this and that'; we must concentrate, we say, on one thing, and do that well. That is good within limits, but it has another side to it. This is the reason why we have so many schools of thought. This is why we divide up so much into parties in State and Church. This is why we have so much onesidedness of judgment on all subjects. Men tend to isolate themselves from the broad stream of human life and linger in backwaters while the great tide moves on. However inevitable this may be in some directions let us not submit to this tyranny of specialism in religion. Let us aim at being full men and women, having sympathies that follow the daylight round the globe; having a mind open to all God's truth whencesoever it may come; having a soul with windows open north, south, east, and west, so that we may be accessible to every wind of God's Spirit, and be stimulated by every fragrant breath of Divine influence. Let us pray that we may not become narrower, more cramped, less sensitive to all that is fair and true and good, as we grow older, for that is the general danger, but rather that we may retain the ardour and freshness of youth with the experience of years, and grow in intensity and breadth and fullness of life to the end.

¶ Sir W. Mulock, Chief Justice of Ontario, on his eighty-sixth birthday said: 'I am still at work with my hand to the plough and my face to the future. The shadows of evening lengthen about me, but morning is in my heart. I have had varied fields of labour and full contact with men and things, and have warmed both hands at the fire of life. The testimony I bear is this: that the castle of enchantment is not yet behind me, it is before me still, and daily I catch glimpses of battlements and towers. The rich spoils of memory are mine. Mine, too, are the precious things of to-day—books, flowers, pictures, nature, and sport. The first of May is still an enchanted day to me. The best thing of all is friendship. The best of life is always farther on. Its real lure is hidden from our eyes, somewhere beyond the Hills of Time.

2. *Proportion in Conduct.*—And now let us consider the need for applying the principle of proportion in practical conduct. Life is not only a matter of this or that, but of one thing out of many things, of less or more, of circumstances that affect the issue and make it different, of infinite shades and degrees and measures, and all these things have to be taken into consideration in determining most questions of conduct, good or bad.

For instance, take the question of speaking the truth. We must always do this, we say; and of course that is right. But have we ever considered that, whereas truth and falsehood are as opposed as light and darkness, in practical life the one shades into the other often as gradually as day passes into twilight and twilight into night? A look, a gesture, a smile will often change a truth into a falsehood. Or—how much of the truth should a man tell his friend? It is something that affects other people as well, let us say, and if he tells him too much he may do harm to a third party; if he tells him too little, he leaves the way open to a serious misunderstanding. Even in so clear and rigid a thing as truth-speaking there is room for less or more, and that in the interests of truth itself.

How much more is this so in those cases where there is no vital principle at stake, but where it all depends on adapting means to ends, on mood, temper, sentiment, relationships, and so on.

(1) Take *family government.* What is the right limit of authority in training children? They have to be disciplined, and trained, and made obedient. At one time it was considered to be almost the whole duty of parents to see that their children grew up obedient to parental authority. The result was that many children, when they did grow up, took the first opportunity of throwing off all authority. Nowadays, especially, we are told, in America, children are allowed to do very much as they like, and to grow up just as they please. Both these extremes are wrong, and the remedy lies in a due balance

of the principles of liberty and discipline, so that, while the habit of loyal obedience is thoroughly engrained, children are at the same time taught to prepare for the time when, away from the guidance of the home, they will have to govern themselves by the inner law of conscience, or make a wreck of their lives.

(2) Take the very practical question of how Christians should spend *the Lord's Day*. The old Puritan idea of a Sunday devoted to nothing but solemn religious exercises is dead and buried. But have those solved this question satisfactorily who gibe at that old-fashioned ideal of one whole day in seven for rest and worship and spiritual recreation? What are the limits of our reading on Sundays? What are the customary topics of conversation in the home? Does not the habit of going to service once a day tend to degenerate into going occasionally? Is there not a right principle of measure and proportion wanted here?

¶ The headmaster of Mill Hill School, speaking at University College, described in pithy language one aspect of the modern Sunday. 'The boy of fourteen nowadays, instead of going to church with his parents on Sunday morning, motors with his father—the boy driving—to a neighbouring golf-course, and beats him there; which from no point of view is very good for the boy.' [1]

(3) Once more, take the question of *amusements*. What is the right place for this element in a Christian life? It is again a matter of less or more, of proportion. If men recognized this no one would doubt the value of relaxation, and the brightening effect of concerts and dramatic art and pleasant games, and all that goes to lighten the burden and care of life. The reason why pleasure is dangerous is not because it is wrong, but because it is so difficult to indulge in it in due measure. The rein has to be drawn tight in order to keep most of us within due bounds.

¶ 'If,' said Dr Arnold, whose religion was of so robust a type that he made a thousand schoolboys almost worship him, 'If your pleasures are such that they prejudice your next day's duties; if they are such that the main business and interest of life suffer in consequence, they are not pleasures—they are revellings!'

Let us pray that God may enable us, both in character and in conduct, to keep the happy mean in all those directions where life opens out possibilities of too much or too little. The way is narrow, but it is good; it is difficult, but it leads to a great reward. We are here to grow into a full-grown or perfect man—such was Jesus our Lord.

[1] *The British Weekly.*

The Finishing Touch

Rom. xii. 8.—'He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.'

THERE is a right and a wrong way of doing even right things. Things which in themselves are right may be spoiled by being done in the wrong way. Deeds which in themselves are beneficent and good may lose all their grace by being done in the wrong spirit. Of course our first concern must be to see to it that what we do is in itself right; but second only in importance to the character of the deed is the way in which we do it. And the Christian way is the great way, the generous way. We have an old proverb about 'spoiling the ship for a ha'porth of tar,' letting a good and noble thing be spoiled for lack of the finishing touch. The Christian will always supply the finishing touch.

Notice the exhortations of the text: 'He that giveth . . . let him do it with simplicity,' or, rather, 'with singleness of mind.' Giving is a Christian duty. No Christian must forget his obligation to care for the needy and the sick and the poor. But there is a right and a wrong way of giving. When not inspired by the single motive of love and a desire to help, it ceases to be giving at all. There are some people who give large sums to charities, to hospitals and orphanages, and excellent institutions of that kind, not simply out of a desire to help such charities, but in the hope that some recognition may come to themselves in the shape of public honour. In such a case giving degenerates into purchase. Christian giving must be done without any thought of personal advantage or gain, but simply out of a single desire to help men and glorify God.

Then we have, 'He that ruleth with diligence.' Whether the sphere of his rule be the family or the Church or the State, it is to be 'with diligence,' with zeal, and energy. The Christian man will not 'slack' in his duties. 'Woe unto the land whose king is a child,' says one of the Old Testament writers—a child in wisdom and

knowledge, he means; for such a person cannot rule 'with diligence,' and the land suffers as a consequence. Some men envy and covet the ruler's place for the power and public honour it brings. The Christian man, if he is set in such a place, will think little or nothing of the personal honour or glory; he will only seek to discharge his duties with diligence.

And then comes the clause upon which we want to concentrate attention: 'he that sheweth mercy, with cheerfulness.' 'With cheerfulness'—and the word so translated is really our English world 'hilarity.' The Christian man is to show mercy as if he were finding tremendous joy in it. A deed of mercy done with a grudging spirit is like a stained-glass window without any light behind. But a deed of mercy done with gladness and smiles and laughter is not simply a good thing—it becomes a beautiful thing, a radiant thing, a thing which, by its sheer loveliness, melts and subdues, charms and takes captive, blesses and heals the human heart.

What exactly does the Apostle mean by 'shewing mercy'? The phrase ought not to be restricted or limited in any way. Any kind deed is a deed of mercy, but it is legitimate, in order to bring out the meaning of the exhortation, to illustrate it by specific instances of deeds of mercy.

1. Let us begin by taking that particular deed of mercy suggested by Dr Moffatt's translation: 'The sick visitor must be cheerful.' In so translating the phrase and making 'shewing mercy' equivalent to the visitation of the sick, Dr Moffatt is unduly limiting it. But perhaps that was the form that 'shewing mercy' oftenest took in the Early Church. One of the things that the glorified Lord says to the blessed who are summoned to inherit the Kingdom is this, 'I was sick and ye visited me.' Under the inspiration of that word, Christian people in those early days gave themselves with wonderful zeal and tenderness to the task of visiting the sick. Jesus still identifies Himself with the sick and the suffering, and by ministering to them we minister to Him. But, if we are to visit the sick so as to make our visits helpful, we must do so with cheer and sympathy.

¶ Dame Agnes Weston tells a story of Prince George, as he then was, which has been included by Richard C. Dent in his *Life-Story of King George V.* At the time the Prince was in command of H.M.S. *Melampus* which was lying at Portland. 'A boy whom I knew on board the ship,' she says, 'had met with a bad accident, and was in the naval sick quarters. It was Sunday, and in the afternoon the Esplanade at Weymouth was crowded by all the rank and fashion, eagerly expecting the arrival of the Sailor Prince. I went to Portland to my work, and in the sick quarters there was the royal captain, sitting by the bedside of the wounded sailor-boy, comforting and cheering him, and, eventually, when he left the hospital and was invalided out of the service, finding work for him.'

2. Next let us take that word 'mercy' in its strictly literal sense of forgiveness and pardon. Let him do his forgiving as if he enjoyed it. That is the only kind of mercy that does any good; it is the only kind of forgiveness that is a real forgiveness at all. That is one of the gracious influences of the Christmas season—it moves us to think kindly of those with whom we have differed and from whom we have been alienated.

But many people forgive grudgingly and so take all the grace and joy out of the forgiveness. They say, 'I forgive you, but take care you do not do it again.' Or, 'I forgive you, but I can't forget.' Or, 'I forgive you, but you can't expect me to trust you as I did.' There are illustrations of this grudging kind of forgiveness in this Bible of ours. David pretended to forgive Joab for his many crimes; but he had really never forgiven him at all. In his last charge to Solomon he recalled those deeds of Joab which had rankled in his mind. It is not really forgiveness at all if we continue to cherish memories of wrongs. God forgives and forgets! He forgives royally, absolutely, utterly. And we have to forgive as God forgives—with the same lavishness and completeness.

¶ For the present there was a little breach between Master Stickles and me, for which I blamed myself very sorely. But though, in full memory of his kindness and faithfulness in London, I asked his pardon many times for my foolish anger with him, and offered to undergo any penalty he would lay upon me, he only said it was no matter, there was nothing to forgive. When people say that, the truth often is, that they can forgive nothing.[1]

[1] R. D. Blackmore, *Lorna Doone*.

3. And now let us take the phrase in its very broadest sense. If we have any deed of kindness to do—no matter what it may be—let us do it as if we enjoyed it, as if it gave us the keenest sort of pleasure. It is then that goodness becomes really charming, when in it there is an eager and happy spirit.

It has become almost a convention with some of our novelists to depict the man who has a heart of gold as being rough and rude in speech, while the villain is generally represented as smooth-tongued and pleasant-mannered. It is a stupid and foolish convention. Goldsmith, apologizing for Dr Johnson's occasional rudenesses, said of him, 'He has nothing of the bear but his skin.' But why wear even the skin of the bear? Why take away from the kindliness of a deed by caustic speech or roughness of manner? The kindly, sympathetic word often does more good than the material gift. The one ministers to the body, the other to the soul. At any rate, the Christian will seek to match his kindliness of heart with kindliness of speech and manner.

¶ John Morel, Mayor of Darlington, was passing through the town and met a fellow-citizen who had just been released from gaol, where he had served three years for embezzlement. 'Hallo!' said the Mayor, in his own cheery tone, 'I'm glad to see you! How are you?' Little else was said, for the man seemed ill at ease. Years afterwards, as John Morel told me, the man met him in another town, and immediately said, 'I want to thank you for what you did for me when I came out of prison.' 'What did I do?' 'You spoke a kind word to me, and it changed my life!'[1]

It is not much
To give a gentle word or kindly touch
To one gone down
Beneath the world's cold frown;
And yet—who knows
How great a thing from such a little grows?
Oh, oftentimes
Some brother upward climbs,
And hope again
Uplifts its head, that in the dust had lain
Because of hands
Outstretched to help—a heart that understands.

4. And in exhorting us, when we show mercy, to do so with cheerfulness, the Apostle is only exhorting us to act after the Divine pattern. For God is a God who 'shews mercy.' He does so on the grand scale. He keeps mercy 'for thousands.' Mercy is the greatest gift even God could bestow upon mankind. For it includes pardon, reconciliation, restoration—all, indeed, that we embrace in that great word 'salvation.' And God 'shews mercy' in such a gracious way. 'He delighteth in mercy.'

(1) Consider it, to begin with, on *the world scale*. The mercy of God to the world found expression in the great event which Christmas Day celebrates—when God sent His Son into the world to save the world. There was nothing constrained about that great and tremendous event. God didn't send His Son because He was compelled to do it. God sent Jesus, and Jesus came because both delighted in mercy. No doubt there was pain and shame involved in it all—for the cradle carried the Cross along with it. But the great sacrifice was cheerfully made. 'I delight to do thy will, O my God.' On the night on which Jesus was born the joy of the angels could not be kept within bounds, so that mortal ears heard them praising God and saying, 'Glory to God in the highest.' It was not a night of tears and lamentation in heaven—the night on which Jesus was born—it was a night on which all the halls of Zion were jubilant with song. God showed mercy with a certain Divine joyousness.

(2) Consider it, again, on *the individual scale*, and the truth still holds good. Jesus was continually 'shewing mercy' when He was here on the earth. They called Him 'the friend of publicans and sinners.' And His mercy was always royal, lavish, unreserved. There was nothing grudging about it. And there were no hard words to take away from its grace. 'Thy sins are forgiven thee; go in peace,' He said to the woman who had sobbed her penitence over His feet. Not a word of reproof, no reminder of her shameful past, only that gracious word of pardon, full and unreserved. 'He also,' He said of Zacchæus, the chief publican, 'is a son of Abraham.' Jesus delighted to 'shew mercy,' and He forgave in a royal way. 'He shewed mercy, with cheerfulness.' And so God shows mercy still. It is all pictured for us in the Prodigal Son's story.

¶ A lad in the parish to which I am attached once astonished us all by committing a most daring theft. While he was in prison he did

[1] J. H. Jowett.

not seem to care a bit. Some of us were allowed to go and see him and each of us, I think, took a different method. One 'who didn't deal in this theological business' went and talked to him about sportsmanship and about playing the game when he came out—and I don't think that did much good. Another talked by the hour with him about his early youth, trying to find the buried clue to the sudden impulse that sent him there—and I don't think that did much good. Yet another went with what is called the full Gospel of Salvation, and I don't think that did much good. He didn't really realize it. When he came out, early in the morning, he came to see us, not because he particularly wanted to see us, but because he particularly didn't want to go home. He didn't know what his mother would do. 'What are you going to do?' I said. 'I don't know'; and I could see by the curl of his lip that we hadn't got far with him. But we sent him home, though, God forgive us, we weren't certain either what his mother would do, and he came back in the evening changed. I asked him what he found when he got home. He told us that his mother had a great big breakfast for him—and a whole set of new clothes—and the offer of a job on a new road that was being built. 'And what are you going to do now?' I said. 'Well,' he said, 'if mother is really like that . . .' and he broke down.[1]

We are to be imitators of God as dear children. So let us also show mercy—let us remember the sick and the poor, let us forgive one another, let us do the good we can—and let us do it with a cheerful spirit, not grudgingly or of necessity, but with a glad heart and free. Let us do our fine things in the finest way. Let us show mercy with cheerfulness—so shall we become sons of that Father in heaven who with lavish kindness makes His sun to rise on the evil and the good, and sends His rain on the just and the unjust.

Sincerity in Christian Love

Rom. xii. 9.—'Let love be without dissimulation.'

1. Here St Paul is describing the kind of love which he recognizes as genuine, and the main point on which he insists is sincerity. Let your love be a real thing, he says. 'Let love be without dissimulation.'

When the Authorized Version was written dissimulation had, unluckily, a wide vogue in some of the highest circles in England. The age of Elizabeth was distinguished by shining qualities of learning and enterprise and culture, but there was a notorious drawback. Never had men of letters a higher standard than in the Elizabethan age. Never had men of action broader aims. But they had little idea of telling the truth to one another, they had little thought of telling the truth to their queen. The dissimulation prevalent under Queen Elizabeth and King James equalled that of the most reckless and pertinacious of modern demagogues, says one of the critics. Those who practised dissimulation were people who, with hands not quite clean, pretended affection for the sake of some ulterior end.

Of course in the Early Church things were different. The social relations of members were quite unpolitical, but dissimulation thrives upon any soil of human intercourse, and it is fostered in the relation of Christian fellowship just as easily as in courts and political clubs.

Hate can be dissimulated. Judas betrayed Jesus by a kiss. Our Lord's reproach to Judas brands the sin of concealing malevolence under the guise of friendship, or professing affection and employing it as a mask to conceal the real feelings.

¶ When we do speak or converse together, it is with the utmost civility—even apparent cordiality on her part; but preserve me from such cordiality! It is like handling briar-roses and may-blossoms—bright enough to the eye, and outwardly soft to the touch, but you know there are thorns beneath, and every now and then you feel them too.[1]

Apart from such consciously lying love, we must all recognize as a real danger besetting us all, and especially those of us who are naturally inclined to kindly relations with our fellows, the tendency to use language just a little in excess of our feelings. The glove is slightly stretched, and the hand in it is not quite large enough to fill it. There is such a thing, not altogether unknown in Christian circles, as benevolence which is largely cant, and words of conventional love about individuals which do not represent any corresponding emotion. Such effusive love

[1] George Macleod, *Govan Calling*, 94.

[1] Anne Brontë, *The Tenant of Wildfell Hall*.

pours itself out in words, and is most generally the token of intense selfishness.

2. Why is it that St Paul, with his keen eye upon the churches, over and over again in his Epistles says, 'Let your love be without hypocrisy, let love be without dissimulation'? Well, Christians were tempted to love one another in an unreal way because it was expected of them that they love one another. All who belonged to the Christian community knew perfectly well that the Christian obligation was to love one another, and it was so creditable that there was a temptation to assume to obey it, even when there was no great desire to have it.

Whenever the Christian Church succeeds, as it was succeeding in Rome, whenever it becomes a warm, useful circle, people are drawn to its membership, often from motives not the highest.

¶ Professor Bruce was one of the most honest men in Scotland. He was minister of the church which I was afterwards privileged to serve. We had in that church an old, rugged Scottish sheriff, one of the most honest and unsentimental of men. He told me once how he came to love Professor Bruce. He was a young lawyer, starting business. He went to Professor Bruce and told him that he wished to become a member of the East Church. Bruce, in his sturdy, unflinching way, looked at this young lawyer and said: 'Mr Smith, I hope you are not joining this congregation for business purposes!'

The sheriff said to me that he had no idea a minister could speak so plainly. He knew perfectly well that some lawyers joined certain congregations for business purposes—not altogether, but the choice of the congregation was determined by the fact that he might get into a good connection with the people—and the fact that the minister could put his finger upon that temptation in his life won the heart of the man.[1]

3. This subtle danger in the mutual love of Christians meets us all through life in various ways. Human intercourse gives us occasions in common fellowship of being untrue to one another, of modifying our language just to suit what we think the people would like. We do not use language, sometimes, to express our own convictions. We want to be upon easy terms and comfortable relations with people, instead of telling the truth in a quiet and good way.

One of the most remarkable analyses of that is by Neil Munro, who notes this feature of Highland character in Scotland in his novel *John Splendid*. He flatters his chief. He fails to oppose him when he is going wrong. He tells his chief at a critical moment what he knows he would like to hear, not what he ought to hear. The mark he was hitting at was between duty and low inclination. He asks John Splendid's advice, and Splendid, who loved the man, did not love him enough to tell him the truth. He echoed the man's lower wishes, and tragedy came to his life.

'Be true in love' is surely the best of all maxims for social intercourse. Unstudied directness and openness, when based on real sympathy and goodwill, can hardly go wrong; even if they give pain for a moment, 'faithful are the wounds of a friend.' On the other hand, elaborate politeness and exquisite manners may be an ingenious and even beautiful work of art—so are artificial flowers; but who would not give a handful of such products for a real rosebud? Such books as Lord Chesterfield's famous letters, with his biography, may show us what a miserable failure results from systematically trying to pass false coin in society, even though a man may have devoted the whole of a misspent life to studying the graces.[1]

Love That Can Hate

Rom. xii. 9.—'Abhor that which is evil; cleave to that which is good.'

1. How do we regard this strange abstraction to which we give the name of evil? Is it an abstraction? It is certainly a power. It is almost personal in its presence, its cunning, its malignity; its sudden spring out of nowhere to lay hands upon us. 'Go,' wrote Stevenson from the ends of the earth, with his soul still shuddering at thought of it, 'the first grey, east-windy day into the Caledonian Station, if it looks at all as it did of yore. I met Satan there.'

(1) Is our attitude towards it that of *fear*? There is a fear which is purely selfish. We have been told that if we indulge such and such thoughts and carry them out into act we shall

[1] James Moffatt.

[1] W. R. Inge.

certainly suffer for it. We shall become not merely worse men, in the sight of Him who seeth the heart, but unsuccessful men, unhappy, degraded, such as even the world labels with the title of 'failures.' We cannot deny that there is such a thing as cause and effect both in the physical and in the moral world, and that, when the old writer used that short parable of warning, 'they shall eat of the fruit of their own way,' he was neither forcing a metaphor nor inventing a phantom.

And yet we all feel that if a man avoids evil only because he fears it, he is not a good man. He is like a man who stands his ground in a battle not because he is brave, loyal, patriotic, but because he dreads the penalties of desertion. No, we must not be content to be afraid of evil, or to teach others to be afraid of it. If in political maladies 'force is no remedy,' much more true is it that in moral and spiritual diseases fear is no remedy.

(2) Or is our attitude towards it that of the *critic*? Evil is to many not so much a wily enemy as an intellectual problem. It stands alone. It is detached from practical, or at least from personal, life. It is the plaything, almost the shuttlecock, of dialectics. What is it? How did it come into being of any kind? How, above all, into the being of man? Does it, in fact, exist as such at all? Is it not an imperfect good, or a disguised good, or a mysterious necessity, or a temporary test, or a drastic remedy? If there be a God, and a Creator, and a Father of men, is it not a part in some way of His creation, and may we not say to Him, as we reel at times under its shock, and feel, in spite of ourselves and even of our philosophy, that some frown from Him and from those who are likest Him is brooding over us, 'Despise not thou the work of thine own hands'?

Have we not at times caught ourselves thus thinking or talking of evil? We have felt the interest, the excitement, almost the charm of the problem. But meanwhile what has become of something else—our abhorrence of evil? Our recollection of what the saints of God have said and thought about it? Our instinctive horror of it, not because it threatens to blast any worldly prospect, but because it bars the one prospect that at our truest we care for—the vision of God, the touch of God, the smile of God?

¶ 'If,' says Juliana of Norwich, 'afore us were laid together all the pains in Hell and in Purgatory and in Earth—death and the rest—and by itself sin, we would rather choose all that pain than sin. For sin is so vile and so greatly to be hated that it may be likened to no pain that is not sin. And to me was showed no harder hell than sin.'

(3) Or is our attitude one of *tolerance*? We have grown so accustomed to evil that we hardly notice it, except in heinous cases, and as a rule don't bother about it very greatly, even when we do. We adjust our views of life to accommodate it, and we lose all sensitiveness as to its true nature, until we lose entirely the power to hate evil.

¶ How tenderly and apologetically certain writers speak of ghastly vices! Enamoured of the picturesque, they are impatient of moral distinctions: whatever lends itself to poetry, romance, and artistry is to them legitimate and delightful. Thus a distinguished Frenchman, Paul Bourget, once wrote: 'The psychologist hardly knows what crime, contempt, and indignation signify. A chemist is never indignant at a drug because it happens to be poisonous.'

2. When we come to the Bible all this side of evil—as a puzzling problem, as so long the near neighbour of good that it needs an expert to draw the dividing line where the good ends and the evil begins—is entirely ignored, and instead of this we are met and startled with blunt uncompromising utterances like these: 'Ye that love the Lord hate evil.' 'Cease to do evil, learn to do well.' Or to come back to the text, of which we can hardly say whether the Old Testament or the New has the larger share in its phrase and tone, 'Abhor that which is evil.'

The summons of the Bible to all who call themselves Christians is to cultivate that attitude of mind towards every form of evil which will alone make a robust Christian character possible, and without which there can be no abiding foundation for a truly Christian society. A healthy hatred of moral evil and of sin is not inconsistent with honest love, for it is things, not men, that we are to hate. It is not inconsistent with the prayer of Robert Louis Stevenson that God would make us 'temperate in wrath, and down to the gates of

death loyal and loving to one another.' Where there is no moral indignation there can be no manly self-control, no self-sacrificing loyalty, and no self-forgetting love.

It is just as much the duty of a civilized and Christianized society to see that evil does not go unpunished as it is to see that the good is rewarded. Much of the easy-going public opinion as to what is right and what is wrong, and much of the obliquity of current life is due to the fact that this distinction is lost sight of, and that to such a degree modern society has lost the power of righteous indignation or has become over-sensitive to its exercise. The consequence is that evil, and even vice in its grosser forms, practised by those who are prominent in the community, goes unrebuked and even defiant; whereas popular indignation and outspoken rebuke are the evidence of a healthier public sentiment and the necessary condition for a more wholesome public life.

¶ 'What is my virtue worth? It has not yet lashed me into a rage,' cries Nietzsche. For once, at least, he is right. What *is* our virtue worth that does not fire our indignation against folly and wrong? Doughty, in his classic *Wanderings in Arabia*, after recording an instance in which he made a weak compliance to escape disagreeableness, and one which eventually involved him in trouble, adds the reflection, 'There is an impolitic humanity which is visited upon us.' [1]

The authentic revelation of the Divine Nature, and the perfect pattern for the human are to be found in Jesus Christ. We recall that wonderful incident, when on His last approach to Jerusalem, rounding the shoulder of the Mount of Olives, He beheld the city gleaming in the morning sunshine across the valley, and, forgetting His own sorrow, shed tears over its approaching desolation, which yet He steadfastly pronounced. His loathing of evil was whole-souled and absolute, and equally intense and complete was His cleaving to that which is good. In both, and in the harmony between them, He makes God known, and sets forth the ideal of perfect humanity to men.

[1] W. L. Watkinson, *Moral Paradoxes of St Paul*, 243.

The Thin Chalk-Line

Rom. xii. 10.—'Be kindly affectioned one to another with brotherly love.'

Stevenson in his *Picturesque Notes of Edinburgh* tells this story: 'Another legend is that of the two maiden sisters. This pair inhabited a single room. Here our two spinsters fell out—on some point of controversial divinity belike: but fell out so bitterly that there was never a word spoken between them, black or white, from that day forward. You would have thought they would separate: but no! whether from lack of means, or the Scottish fear of scandal, they continued to keep house together where they were. A chalk-line drawn upon the floor separated their two domains; it bisected the doorway and the fireplace, so that each could go out and in, and do her cooking without violating the territory of the other. So, for years, they co-existed in a hateful silence; their meals, their ablutions, their friendly visitors, exposed to an unfriendly scrutiny; and at night, in the dark watches, each could hear the breathing of her enemy. Never did four walls look down upon an uglier spectacle than these sisters rivalling in unsisterliness.'

This thin chalk-line in life is the emblem of unseemly separation between people who should be knit together in love and sympathy—the symbol of all ugly uncharitableness, nursed grievances, and contention among friends—the fruitful source of sorrow and a hundred unnoticed family tragedies.

There are certain people with whom, try as we will, we can have little or nothing in common. We live in different worlds, having different interests, a different build of mind and heart, different outlook, different affinities; and we could as soon get near to them as we could to a stone. But that is a different matter. Unfortunately, the chalk-line of misunderstanding does not crop up between people who have little in common, but between those who have much in common—those who are necessarily thrown much together by common work, common interests, and common ties.

Let us think of some spheres of life in which we draw this chalk-line of separation, to the loss of brotherhood and peace.

1. *The Social Life.*—At the outset, in the broadest application, there is the chalk-line drawn through the social life. We speak to-day of the alienation of class from class. That alienation is a fact. One class makes little attempt to understand another. We know, of course, that we cannot avoid having dealings with men, but there is always between us that thin chalk-line, not to be overstepped, which proclaims, 'Thus far and no farther.'

¶ Dickens illustrates this lack of sympathy and understanding in his *David Copperfield.* Here is Rosa Dartle speaking: 'Oh, but really? Do tell me. Are they, though?' she said.

'Are they what? And are who what?' said Steerforth.

'That sort of people.—Are they really animals and clods, and beings of another order? I want to know *so* much.'

Now, however much we may believe in the need of social adjustment (and it is needed), no amount of mere social adjustment is going to help this. Social adjustment may touch the outside, but by itself it cannot touch the inner nature. In this matter it is not outward but inward improvement we need. 'The soul of all improvement is the improvement of the soul.' Until men learn to regard each other in the love and brotherhood of Jesus social distinctions will always remain as callous and cruel as ever. Mere tinkering with outward forms leaves the heart unchanged. But if by any chance there once was that inward brotherhood there would be no difficulty about the outward adjustment.

And first the social chalk-line must be wiped out in the Church. It does nothing but grievous harm to Christ's Kingdom. What is there more worldly than social distinctions drawn through a church's membership, where fellow Christians sit elbow to elbow, and are as cold as icebergs? It casts slander on Christ's name, and mocks the very mention of fellowship. There are no society rules, however accepted, which should dare compete with the rules of the society of Christ!

¶ A pleasing memory of Ian Maclaren's boyhood was that of the solemn administration of the Lord's Supper. On one occasion we are told the child was specially interested in an old man, one of the officiating elders, who had very white hair and a meek, reverent face. Some time after he was walking on the road and passed a man breaking stones. The white hair caught his attention, and he looked back and recognized the elder who had carried the cup. Full of curiosity and wonder, he told his father the strange tale. His father explained to him that the reason why the old man held so high a place in the Church was that although he was one of the poorest men in all the town, he was one of the holiest. 'Remember,' said his father, 'the best man that ever lived upon this earth was the poorest, for our Lord had not where to lay His head'; and he added, 'James breaks stones for his living, but he knows more about God than any person I have ever met.'[1]

2. *Family Life.*—Again, there is the thin chalk-line so often drawn through the family life, through friendship, and the home. This is where the separation hurts most, just because no one has such power to wound us as those whom we love.

Home life needs much 'give and take,' and much forbearing love. There are constant causes of daily friction, if we are seeking for them. Let us learn to repress temper, and be very slow to put the worst reading into any word hastily uttered. And let us keep our unruly personality in hand lest it should collide against those about us. Our opinions need not always be aired. Our sufferings can be borne, not paraded.

¶ 'One topic,' says Emerson, 'is peremptorily forbidden to all rational mortals, namely, their distempers. If you have not slept, or if you have the headache, or leprosy, or thunder-stroke, I beseech you by all the angels to hold your peace and not pollute the morning.'

If offence should be given, then let us hug no grudge. It is a mark of strength, and not of weakness, to make the first advance to reconcilement. Had we been willing to take the first step how many foolish quarrels would have been silenced in shame! Further, there is no place where forbearance and thoughtfulness are more needed than in the intimate relations of the family. We are apt to presume there, as we should not dare elsewhere. Relationship does not give us any greater title to be less courteous than we would to others.

¶ 'I often wonder,' says Caroline Helstone in *Shirley*, 'whether most men resemble my uncle in their domestic relations; whether it is necessary to be new and unfamiliar to them, in

[1] W. Robertson Nicoll, *Ian Maclaren*, 21.

order to seem agreeable or estimable in their eyes; and whether it is impossible to their natures to retain a constant interest and affection for those they see every day.'

3. *Our Own Hearts.*—Finally, there are some of us who have drawn this chalk-line through our hearts. There are things within us that we never reconcile. There is, for instance, that thin line drawn between duty and pleasure. There are some of our pleasures, our pet pleasures, that conflict with our duty, but rather than have duty cross over and subdue them, we draw a chalk-line through our life, and say, 'We shall not let duty invade our pleasure farther than this.' How many of us have reached that high altitude where, instead of speaking of pleasure and duty, we speak only of the pleasure of duty? Or, further, there is the other chalk-line that some of us draw within our hearts between business and conscience. Unless we can wipe out that chalk-line, and let justice, truth, and pity permeate all our work and industry, there will be havoc in the soul, an ugly cleavage that will wreck the character. Or, to go still further, there is the thin chalk-line that many of us draw between life and religion, between the soul and Christ its Lord. How common and how fatal it is to divide the heart into compartments and closets, and give some to God and some to ourselves!

¶ Historians describe old St Paul's, the cathedral which preceded Sir Christopher Wren's stately edifice, and which perished with so much else in the Great Fire of London. It was exceedingly long, occupying a large space in the centre of a busy city; and it came to be regarded almost as a public thoroughfare. Men walked up and down its aisles and corridors, talking of the markets and the news of the day. 'The noise in it,' said Bishop Earle, 'is like that of bees, a strange humming mixed of tongues and feet; it is a kind of still roar or loud whisper.' And, in the midst of the tongues and feet, stood the pulpit with the preacher in it, trying vainly to compete with interests and fascinations which were too strong for him.[1]

God claims the whole life as His province. We often wonder how so many who began the Christian race flag and falter after a time. It was not that their early profession was insecure or purely emotional. It was not that they did not have a good grasp of the Christian faith. It was not that they failed to understand the step they were taking. But the reason lay simply in this, that their consecration was not complete and their surrender was not full. In most cases it is the tragedy of the chalk-line, the life that is parcelled out and divided off into compartments, the life where there are unreconciled elements, where Christ the Lord is not really the Lord.

[1] A. Smellie, *The Well by the Way*, 82.

Family Religion

Rom. xii. 10.—'Be kindly affectioned one to another with brotherly love.'

The family is God's first circle of society; the pattern of all social life in the economy of the Divine mind. The Bishop of Croydon in *A Faith That Works* writes: 'I like to think that Jesus once lived in what we should call a cottage. There is an enormous meaning in the fact that the Founder of the Christian Faith, He whom many of us revere as Son of God, was a member of a family in a poor home, and shared in all the give-and-take of family life where the work is hard and the pence are few—took His turn to draw the water and light the fire, lay the table and wash up the dishes, sweep out the rooms and tidy the house. The fact that He did all this helps to make Christianity what He meant it to be, a religion from Heaven which can be successfully practised on earth. And it is a striking thing that when He wished to explain to men what God is like and how men ought to live, He did it by using the simplest family terms—that God is Father and that men are brothers. He seems to suggest that the "love" He wants men to understand and to practise has its natural beginnings in the life of the home, and that through family experiences on the smaller scale a man will learn to think of all men and all nations as being inside the family life of the Kingdom of God.'

In the family the individual is trained and the character developed. The importance of the religion of the home it is hard to exaggerate, for the strength of the nation and of the race is bound up with it. We like a broad and rich life, full of varied interests, and we should like to see the lives of men and women animated by the inspiration of interests outside the family circle. But no shining achievements elsewhere can

palliate the guilt of coldness, injustice, and ill-temper in the family; and the noblest public virtues have their roots in the gentleness, the industry, and the self-sacrifice of which only those who are nearest to us have any knowledge.

1. 'Be kindly affectioned one to another,' says the Apostle. Our English word 'kindly' comes from the same root as 'kindred.' In its original significance, which it still retained when our Authorized Version was made, but which it has since lost, to be 'kind' meant to treat one as if he were of the same 'kin' with yourself. To be 'kindly affectioned' to anyone was to have towards that person the affection which one feels towards his own flesh and blood. And when the Apostle counsels the cultivation of this 'kindly' spirit in the Church, he speaks of that which may naturally be expected to exist in every family circle.

But does this spirit exist in every family circle? Speaking generally, the family bond is not so strong as it once was. How often husband and wife drift asunder! Marriage is the basis of the family and the home. A loveless marriage ought to be regarded as a contradiction in terms. At the best it is a melancholy failure. Most of such failures are traceable to the woefully common blunder of regarding marriage as the wind-up of the courtship.

¶ 'To his marriage,' said an intimate friend, 'Kingsley owed the whole tenor of his life, all that he possessed and enjoyed. For more than thirty years, his every word and look seemed to show the sense of boundless gratitude that had become part of his nature. Whenever he turned to Mrs Kingsley, or referred to her, it was with a gesture of chivalrous devotion.'

Christ smiles tenderly on young lovers at their wooing, but with a full heart on old lovers whose wooing has not ended with grey hairs. It is never His will that a man should be shorter with his own wife than with other women, or a woman more touchy with her husband than with other men. And as the years pass, and cares press, and life becomes fuller, let there be no relinquishing of those courtesies and little acts of affectionate intimacy which mean so much, and which so easily get crowded out.

¶ 'Remember this,' says Mr E. V. Lucas, 'that if you guard the pence of love, the pounds will take care of themselves. Don't be careless of the pence of love; keep up the little courtesies and thoughtfulnesses; keep up, as long as you possibly can, the little vocabulary—for I will wager you have one. The pounds of love will take care of themselves, if you watch these trifling pence.'

The children brought up in a home where the father and mother live in the oneness of perfect love will soon catch the sweet infection. The quality of the love in a home has far more to do with its inmates' happiness than the quality of the furniture, yet how many are elaborately careful of the one, and surprisingly neglectful of the other.

2. The most valuable thing that a Christian father and Christian mother can give their children, by wise methods and in suitable ways, is what they themselves have of Jesus Christ. From their earliest days teach them how to seek and to find God in prayer, in the Bible, in Nature, and in the men and women all round them. What they become in later years depends, to an almost terrifying degree, on what we write on the white page of their receptive child mind.[1]

¶ 'This Name of my Saviour, Thy Son,' cries St Augustine—the Augustine who wandered far and long from Monica's hearth and the God who fed its fires—'had my tender heart drunk in even with my mother's milk; and whatsoever was without this Name, though never so erudite, polished, and truthful, took not complete hold of me.'

¶ John Ruskin, describing his childhood, says that he learnt in his 'home of love' three things: peace, obedience, and faith. In his writings he quotes the Scriptures again and again and gratefully acknowledges his debt to his mother: 'All that I have thought of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, have simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.'

Nevertheless, it is by what we are, and what we do, rather than by what we say that the character of our children is determined. If they see that we make a point of telling God about everything, they will want to do the same. If

[1] E. S. Woods.

they see any Christlike unselfishness in us, they will copy it, unconsciously and instinctively. If they see us subordinating money and comfort and ease to the claims of the poor and needy in body and soul, that will be for them a beacon-light in finding their vocations and shaping their careers. And the consciousness that they watch us thus will prove a very powerful motive to make each of us a better Christian. In the biography of Dr Cairns we read that two of the most potent influences in his young life were the hearing of his father at prayer, and, in the early morning, the observance of his mother at work. No doubt there was instruction and to spare in that house; but it was the example that bit into the boy's mind.

¶ 'Someone must teach him religion,' a man said to me once, 'that the little fellow may have a chance to get what his father has missed.' It was an eloquent, and so far worthy, testimony coming, as it did, from an agnostic. But the desire was not so very likely to be gratified. 'Someone must teach me religion that the little fellow may get what his father has got so late,' would have been a better way of it.[1]

The thought of God ought to dominate the home life. Each man must settle for himself how he is to fulfil that condition. But each man may be sure that he is sending his children out into the world without the defence which should have been theirs, if, when they remember their early days, they do not remember their acknowledgment, as a family, of the Most High.

The Spiritual Glow

Rom. xii. 11.—'Fervent in spirit.'

What do we mean by an enthusiasm? We mean an intense and generous passion for some supreme interest, so passionate that it dominates the life. And what do we mean by the defensive powers of such an enthusiasm? We mean that such a passion gathers all the forces of life into its own swift goings, so that nothing is left to loiter, nothing is left to trail along in aimless vagrancy. A noble enthusiasm is defensive because it makes life whole and wholesome.

There may be a bewitching pleasure, a luring indolence, a seductive mischief, but if the man has a passion for learning it is a defensive enthusiasm which destroys the assailments as in a consuming fire. Let a working-man have a passion for gardening and put him into an allotment, and what defensive forces his enthusiasm throws round about his leisure hours! It is the same with the passionate championship of some great ideal. Emerson's counsel has now become a familiar phrase: 'Hitch your waggon to a star!' It is the wedding of idealism to very ordinary tasks. There can be a noble passion in common toil. And when we do hitch our waggon to a star, we may be perfectly sure that, whatever the star may do for the waggon, it will irradiate the waggoner and protect him by the ministry of sacred flame. But when enthusiasm begins to cool our defensive energy begins to wane. Just as soon as radiation ceases invasion begins.

¶ Admiral Peary has told us, in his account of the discovery of the North Pole, that it was in the dreary, weary Arctic winter, when enthusiasm waned, that the hidden weaknesses of his men appeared. As the fires died low, quarrelsomeness stole in.

And so there comes this word of the Apostle, 'Be fervent in spirit.' Dr Moffatt's rendering is 'maintain the spiritual glow.' This urgent counsel was given to a little company of disciples who were living their consecrated life in the city of Rome. Think of their environment. They were beset by evil incitements and suggestions and antagonisms. They lived and moved where the majesty of evil had its throne and sovereignty. And the Apostle Paul tells them that nothing but a passionate religion will endow them with needful resistance. Tepid devotion will afford no defences.

There is no other counsel of the Apostle which is more urgent and timely for our own day. Now, as then, our spiritual enthusiasms are our moral defences.

1. Let us turn the light of the Apostle's counsel upon *the individual life*. When our devotion to Christ maintains a spiritual glow everything in our life shares the gracious influence of the quickening heat. Every power experiences the stirring of the heavenly warmth. It is like a garden where every unsprung seed thrills to the common touch of the spring-tide sun.

And as such a life is whole and wholesome so is it also secure. It is a familiar word,

[1] J. R. P. Sclater.

but one worth repeating, that 'no virtue is safe that is not enthusiastic.' It is safe only when it becomes the home of fire. In the high realms of the spirit it is only the passionate that is secure. Evil contagions find an easy prey in the lukewarm, in those whose moral fires are dull, and who do not confront the enemy with the power of a fierce destruction. The Seraphim, those pure spirits who are in the immediate service of the Lord, are the 'burning ones,' and it is their noble privilege to carry fire from off the altar and touch with purifying flame the lips of the unclean.

¶ When night falls upon the explorer in the African jungle he seeks for a clearing, and lights a fire, and the cheery flame is his protection against the prowling beast. When the fire in the forest dies down, the wild beast always draws near.

2. Now turn the light of the Apostle's counsel to social fellowship, and let it fall upon *the corporate life of the Church*. When there is a spiritual glow in the Church mean things are consumed like dirt in a furnace. But let the Church lose her spiritual glow and all manner of un-Christly things swarm across her desecrated floors. We have a glaring example of all this in the state of the Church at Corinth as it is revealed to us by the Apostle.

There is an equally startling revelation of the smallness which invades a lukewarm Church in the example of the Church at Jerusalem. It had no missionary enthusiasm because it had lost its spiritual glow. When the Apostle returned from the last and greatest of his missionary tours he reported his work to the Church in Jerusalem. And what happened? Paul had kindled a line of holy fires through Asia Minor. Sacred beacons were blazing in Macedonia and lower Greece. Isles of the sea had become luminous with the light of life. He had incurred perils innumerable. He bore the marks of the Lord Jesus. And he was now old and broken, but his quenchless fire was burning. 'He declared particularly what God had wrought among the Gentiles by his ministry.' And what did they say about it? With what kind of holy rapture did they receive it? 'Thou knowest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law.' And what next? They urged him to take a purifying vow and to shave his head! Can you imagine that, if that Church had been glowing with a passion of devotional love to the Lord, such a peddling bit of Jewish ritual would have been forced into a season of spiritual wonder?

But we need not go to ancient Corinth and Jerusalem to learn that when the great glow departs from the Church smaller things come in. When the spiritual glow has gone out the organism is supplanted by the organization, the vital is changed for the institutional. What would the glow do for us? It would bring union. The Scriptures say nothing about welding sundered things into vital fellowship, but they do speak about separated things flowing together into union. What a difference there is between welding things and the same things flowing together! But before things can flow together they must have become molten. We must have genialities and fraternities flowing like molten streams from a central fire.

¶ At Jerusalem, a few years ago, some two hundred and forty men, of many different races, representatives of the Christian Church in all parts of the world, met together in conference. 'On all human reckoning the Council ought repeatedly to have fallen to pieces. There were enough deep divergences in our interpretations of life and views as to vital elements in the Christian message, as to the values of other systems, as to our relation to expanding industrialism, as to fiercely divisive aspects of the interracial problem, as to the tangle of cross-currents involved in the relation of older and younger churches, as to the nature and processes of religious education and of evangelism and so on, repeatedly to shatter the Council to fragments.' But a wonderful unity prevailed throughout. A common loyalty and devotion to the living Christ transcended all differences.

3. So it is in *international life*. Peoples become one only in the uniting energies of noble fire. We have seen the uniting power of a commanding passion in the fiery travail of the Great War. Old estrangements were knit together in vital fellowship. Old perversities were consumed like autumn leaves in a gardener's fire. We trusted where we had suspected, we admired where we had criticized.

This was especially true in the relations of the British and American peoples. Old prejudices melted away like icebergs in tropical

seas. Antipathies which were the creation of a hundred years changed into friendship. We found each other, and we saw each other, in the revealing fires of a vast enthusiasm, and all the meaner things perished like stubble in the flame. Are we maintaining the glow? Or are the old evil things creeping back again? We can repel and destroy these emerging evils by feeding the fires of a large and noble enthusiasm. Everybody can bring fuel to the holy flame. We can strengthen it with knowledge, we can feed it with thought, we can quicken it with expression, we can deepen it with prayer. We can live and labour for the passion of brotherhood, the enthusiasm of humanity, the glow of Christ, the fire of God.

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

Christian Optimism

Rom. xii. 12.—'Rejoicing in hope.'

The Apostle here points to Christian hope as a main source of Christian gladness, and we all know that when a great hope animates us everything becomes easy and the whole world looks different. If our hope is certain it will gladden, and if we grasp, as we should do, the only hope that is absolutely certain, then our hearts will sing for joy. True joy is not dependent on circumstances, but on faith. We may be in a dry and thirsty land, but what of that, if we have in us 'a fountain springing up into everlasting life'?

We cannot resolve to be joyful, but we can choose which set of facts we will look at, whether those which tend to sadden or those which tend to make glad. If we prefer to occupy our mind with the troubles, losses, disappointments, hard work, blighted hopes, of this poor sin-ridden world, of course sadness will come over us often, and a general grey hue will be the usual tone of our lives. But if we choose the subjects to think upon, the feeling will come as a matter of course. We cannot make ourselves glad by, as it were, laying hold of ourselves and lifting ourselves into gladness, but we can rule the direction of our thoughts, and so can bring around us summer in the midst of winter, by steadily contemplating the facts.

Paul's optimism was not a thin and fleeting sentiment begotten of a cloudless summer day. It was not the creation of a season; it was the permanent attitude of the spirit.

What are the secrets of this courageous and energetic optimism? Hope has been frequently confounded with mere desire. It has been classed with those longings and idle wishes which form the stock-in-trade of dreamy helplessness. It has, therefore, been roundly abused by many men of vigour, and denounced as the foe of self-reliance and daily fidelity. One man has written of it—

Hope is the fawning traitor of the mind,
Which, while it cozens with a coloured friendship,
Robs us of our best virtue—resolution.

One sees at a glance what it is that this writer has in mind. He is thinking of Micawber, waiting for something to turn up. He has before him the dreamy idler whose eye and heart are so absorbed with visions of desire as to leave him languid amid the calls to service. And every healthy mind must agree with the denunciation of such an attitude. But we must be careful to denounce the real source of mischief. It is not hope, it is mere desire, which is behind such weakness. There is a radical difference between the two qualities.

Before a man can hope for a thing he must have some rational grounds of expectation in respect of its attainment. Our hopes are the offspring of calculation, of evidence, of reliable promise. They are not idle fancies but rational forecasts.

If we explore the life of this great Apostle, and seek to discover its springs, we may find the clue to his abounding hope.

1. Above all else there is his vivid sense of *the reality of the redemptive work of Christ*. Take this Epistle to the Romans. The earlier stages of the Epistle are devoted to a massive and stately presentation of the doctrines of redemption. Later on when the majestic argument is concluded the doctrine persists in a diffused and rarefied form, and appears as the determining factor in the solution of practical problems. If

he is dealing with the question of the 'eating of meats' the great doctrine reappears, and interposes its solemn and yet elevating principle, 'destroy not him with thy meat for whom Christ died.' Or turn where you will, on almost every page of his Epistles this doctrine reappears. If he is called upon to administer rebuke to the passionate and unclean, the shadow of the Cross rests upon his judgment. 'Ye are not your own; ye are bought with a price.' If he is picturing the ideal relationship of husband and wife, he sets it in the light of redemptive glory, 'Husbands, love your wives, even as Christ also loved the Church, and gave himself up for it.' If he is seeking to cultivate the grace of liberality, he brings the heavenly air round about the spirit, 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor.' It interweaves itself with all his salutations, and all his benedictions. You cannot get away from it. In the light of the glory of redemption all relationships are assorted and arranged. Redemption was not degraded into a fine abstract argument, to which the Apostle had appended his own approval, and then, with sober satisfaction, had laid it aside, as a practical irrelevancy. It became the very spirit of his life. It beat like a pulse in all his purposes. It determined and vitalized his decisions in the crisis, as well as in the lesser trifles of the common day.

2. Look again over the record of this man's life and teachings to discover the secrets of his abiding optimism, and you discover his living sense of *the reality and greatness of his present resources*. 'By Christ redeemed!' Yes, but that is only the Alpha and not the Omega of the work of grace. 'By Christ redeemed; in Christ restored'; it is with these dynamics of restoration that his Epistles abound.

Paul's mental and spiritual outlook comprehended a great army of positive forces labouring in the interests of the Kingdom of God. Just glance at some of his auxiliaries: 'Christ liveth in me!' He breathes through all my aspirations. He thinks through all my thinking. He wills through all my willing. He loves through all my loving. He travails in all my labours. He works within me 'to will and to do of his good pleasure.' This is the primary faith of the hopeful life. But see what follows in swift and immediate succession. 'If Christ is in you, the spirit is life.' 'The spirit is life!' And therefore you find that in the Apostle's thought dispositions are powers. They are not passive entities. They are positive forces vitalizing and energizing the common life of men.

Love expressed more than a relationship. It was an energy productive of abundant labours. Faith was more than an attitude. It was an energy creative of mighty endeavour. Hope was more than an attitude. It was an energy generative of a most enduring patience. All these are dynamics, to be counted as active allies, co-operating in the ministry of the Kingdom. And so the Epistles abound in the recital of mystic ministries at work! The Holy Spirit worketh! Grace worketh! Faith worketh! Love worketh! Hope worketh! Prayer worketh! And there are other allies robed in less attractive garb: 'Tribulation worketh!' 'This light affliction worketh.' 'Godly sorrow worketh!' On every side of him the Apostle conceives co-operative and friendly powers.

Is it any wonder that in this man, possessed of such a wealthy consciousness of multiplied resources, the spirit of a magnificent optimism should be enthroned? With what stout confidence he goes into the fight! He never mentions the enemy timidly. He never seeks to underestimate his strength. Again and again he catalogues all possible antagonisms in a spirit of buoyant and exuberant triumph. However numerous the enemy, however subtle and aggressive his devices, so sensitive is the Apostle to the wealthy resources of God that amid it all he remains an optimist, 'rejoicing in hope,' labouring in the spirit of a conqueror even when the world was exulting in his supposed discomfiture and defeat.

¶ One of the most dramatic scenes in European history occurred when Charles VIII demanded ransom from the free city of Florence. Capponi, the Mayor, refused to give a groat. Charles thundered threats. 'I will have my trumpets blown,' he blustered with flashing eyes. Capponi's answer is immortal. 'Blow your trumpets,' he flamed back at the King—'Blow your trumpets and we will ring our bells.' At which Charles was silent, for he knew that at the ringing of the bells the hidden army of Florence would spring into being. As Paul

thought of his resources in Christ the great bells of faith and hope went ringing through his soul.[1]

3. Another secret of Paul's optimism was his sense of *the reality of future glory*. Paul gave himself time to think of heaven, of the home of God, of his own home when time should be no more. He loved to contemplate 'the glory that shall be revealed.' He mused in wistful expectancy of the day 'when Christ who is our life shall be manifested,' and when we also 'shall be manifested with him in glory.'

¶ The word 'hope' comes to us from a Saxon root which signifies the opening of the eyes. Dr Robert Collyer has traced out its close family connection with that expressive word *gape*, which describes the opening of the mouth, and which is inwrought into many words not deemed so vulgar as their parent. There is a picture in each of these origins. Perhaps it would be truer to say each of these origins came out of a picture. In the first of these roots is the idea of a little child standing on tiptoe with wide-open eyes, in evident and eager expectation of some wonderful sight, all its nature thrilled with interest and excitement. Following the trail of that other word-root, we find its origin in a cosy nest of fledglings where, with upturned open beaks, the young brood waits for the morsels which the mother-bird will bring. And no more suggestive symbols could be found to indicate the attitude into which the hope of the gospel lifts us. It is the attitude of expectant forelook, of confident waiting, of awakened desire that leaps towards an assured satisfaction. That is the true spirit of the Christian life. It is the spirit which finds intenser interest in to-morrow than in yesterday, which is lifted out of the debility of regret by the grace of new promise, and which turns with quenchless and confident anticipation to the dawn of a richer life in store. It is the spirit which lives in the future, by the future, for the future.

This particular contemplation of Paul is largely absent from modern religious life, and we know the nature of the recoil in which our present impoverishment began. 'Let us hear less about the mansions of the blest, and more about the housing of the poor!' Men revolted against an effeminate contemplation which had run to seed, in favour of an active philanthropy which sought the enrichment of the common life. But pulling a plant up and throwing it upon the dung-heap is not the only way of saving it from running to seed. You can accomplish by a wise restriction what is wastefully done by severe destruction. We have lost immeasurably by the uprooting of this plant of heavenly contemplation. We have built on the erroneous assumption that the contemplation of future glory inevitably unfits us for the service of man.

Richard Baxter's labours were not impoverished by his contemplation of 'the saints' everlasting rest.' When we consider his mental output, his abundant labours as father-confessor to a countless host, his pains and persecutions and imprisonments, we cannot but think he received some of the powers of his optimistic endurance from contemplations such as he counsels in his incomparable book. 'Run familiarly through the streets of the heavenly Jerusalem; visit the patriarchs and prophets, salute the apostles, and admire the armies of martyrs; lead on the heart from street to street, bring it into the palace of the great King; lead it, as it were, from chamber to chamber. Say to it, "Here must I lodge, here must I die, here must I praise, here must I love and be loved. My tears will then be wiped away, my groans be turned to another tune, my cottage of clay be changed to this palace, my prison rags to these splendid robes"; "for the former things are passed away."'

¶ Here is Samuel Rutherford's counsel to Lady Cardoness: 'Go up beforehand and see your lodging. Look through all your Father's rooms in Heaven. Men take a sight of the lands ere they buy them. I know that Christ hath made the bargain already; but be kind to the house ye are going to, and see it often.'

These, then, are some of the springs of Christian optimism; some of the sources in which we may nourish our hope in the newer labours of a larger day: a sense of the glory of the past in a perfected redemption, a sense of the glory of the present in our multiplied resources, a sense of the glory of to-morrow in our eternal home.

O, blessed hope! with this elate
Let not our hearts be desolate;
But, strong in faith, in patience wait
Until He come.

[1] A. Maclean, *High Country*, 152.

Hospitality

Rom. xii. 13.—'Given to hospitality.'

The New Testament lays stress on the virtue of hospitality, which was particularly called for in the early age of the Christian Church. The conditions of the times rendered this form of entertainment simply essential for its travelling members. Hospitality was not only a duty, it was also often a high privilege. Christian strangers from other towns and countries carried the best of blessings with them, and gave more than they received. They could tell their hosts of the life of other churches, and sometimes could instruct them in Christian thought and life. If not, the virtue brought its own reward; for it was part of the debt of love they owed to God; and what they did to one of the least of these brethren they were doing for their Lord.

1. Customs and manners have changed, and different needs have emerged, so that the outward expression of this duty may not be the same as when the Apostles wrote; but Christians have still a duty in this matter, and perhaps even the commonplace virtue of hospitality needs to be inculcated. It is absurd to suppose that the difference of manners and customs among us can leave us with the same primitive and free methods of hospitality, any more than we can expect to revive the still freer customs of the East. But though manners and ways of living change, the heart of this virtue does not change, and the essence of it is *kindness*, thoughtfulness. The methods of expressing the feeling will differ from the Oriental courtesy of the Arab and from the indiscriminate hospitality of the early Christian, but it will have methods of its own suitable to our time and place. We might well be a little more open and more genial, a little less grudging and less suspicious, and give a little freer play to kindly impulses. It is easy to live a self-centred life which is uncommonly like full-blown selfishness. We encase ourselves in our own personal concerns, and give ourselves up to our own private business and pleasures. We get engrossed in our own affairs, and are quite satisfied to be let alone. This mood creeps on us in the city, where there are such crowds whom we do not know and in whom we can have no interest. It is easier in a city than anywhere else to live your own little life by yourself, circumscribed by your own affairs, ramparted against intrusion of any sort. A man easily slips into a very selfish way of life without being hard-hearted to begin with.[1]

> I thought the house across the way
> Was empty; but since yesterday
> Crape on the door makes me aware
> That someone has been living there.

Or perhaps we may have made advances and tried to help people and have been often deceived. Nothing sours the heart like being duped by those to whom our faith had imputed its own righteousness. After a few such trials we persuade ourselves that the world at large is not fit to be trusted, and that every man must be considered a rogue until he has proved himself honest. And yet no temper is less Christian than this spirit of general suspicion. Better trust ten times and be deceived than suspect one soul unjustly. The love which Christ requires us to show to strangers is the love which thinketh no evil, which believeth all things and hopeth all things, which is sometimes betrayed but never in despair.[2]

¶ A good man who died not long ago said to a friend: 'I have loved more than I have been loved. I have trusted more than I have been trusted. But the balance remains with me.'

2. In these days—it is part of our changed manners and needs—we have what is comparatively a new thing in the world, *corporate hospitality* for strangers and the afflicted and the needy. The adequate and generous support of our great Christian institutions and societies is part of the duty laid upon us to-day. Our infirmaries and hospitals and homes and benevolent societies are a form of corporate hospitality which demands support. If people object to any sort of indiscriminate charity, and there are good reasons for some objections, there are these other ways of relieving need.

But even the generous help of all good causes does not completely cover the duty of hospitality enforced in the New Testament. There are many ways of fulfilling this injunction in the spirit as well as the letter. The very essence of hospitality is sympathy and kindness, and that

[1] Hugh Black, *According to My Gospel*, 142.
[2] T. H. Darlow, *Via Sacra*, 241.

can be shown by many a token. There are many natural ways lying near us of brightening solitude and easing the burdens of others. Life in a city can be a very lonely thing, and there are many people who want nothing so much as the heartening of a little kindness and sympathy.

¶ There was no one to care! Why should I slave when I might have the things I wanted? And not the least of these was . . . someone to talk intimately with; someone to come home to; someone to ask where you've been; these are things you cannot live without.[1]

3. There are measureless possibilities in *the stranger*. When Haroun Al Raschid was Caliph any strayed reveller in the streets of Baghdad might prove to be the Commander of the Faithful in disguise. We ought to discern under the face of each stranger the countenance of Christ Himself. Inasmuch as we show love to one of the least of them we are showing love to Him. There is an apocryphal saying recorded of our Lord, 'Never be joyful except when ye shall look upon your brother in love.' And it holds true, even when the brother is a stranger. The happy spirit which can so regard him brings you straightway into touch with him; it opens an avenue into his heart.

¶ There is a story of a simple pious family in Germany who always on Christmas Day set a place at table for Christ Himself in case He should come. In their childlike faith they believed that it would be on a Christmas Day He would come. One Christmas night, dark and stormy, a knock came at the door, and an old man, poor and needy and hungry, entered and took the empty place at the table. They were disappointed, but served him with loving care. When he looked and when he spoke there was something about him that awed them, and afterwards it came upon them as he left that it was the Lord.[2]

The Two Sides of Sympathy

Rom. xii. 15.—'Rejoice with them that do rejoice, and weep with them that weep.'

HERE is one test and triumph of our Christian faith: Does it move us to enter into the happiness and into the troubles of other people?

[1] E. W. Burgess, *The Urban Community*.
[2] Hugh Black, *According to My Gospel*, 147.

Such a habit of fellow-feeling is one of the ethical forces which go far to foster justice and harmony between different classes in a nation or between different peoples in the world. Bad blood is made when people come to feel that others care very little for their welfare or are indifferent to their misfortunes; the consciousness of this drives men and women apart, and it may take long for them to overcome the sullen suspicion that they are being neglected by their fellows. Nothing is worse for this world of ours than the spirit which makes people act as if they were thinking, 'I am I, and you are you—and that's the end of it.'

> We, are we not formed as notes of music are
> For one another, though dissimilar?

As we live together there is not a week which does not bring its ups and downs to some within our circle; sunshine streams into one life, clouds gather over another. Rejoice, then, with them that rejoice, and weep with them that weep. Such is the Apostle's direction for our Christian behaviour. We want to say three things about it.

1. *It is more easy to do one of these than to do both.*—Most of us are specialists in character; that is, by temperament and training we have our strong points and our weak points, inclining more readily to one side of this broad duty than to the other. Thus, some folk have an instinctive gift of sympathy. Any trouble or pain among their friends at once calls out their powers of relief and generous aid. Yet the strange thing is that these same natures are not always so responsive to the happiness of their fellows. Then again, as we know, there are hearty, sanguine souls who like to rejoice with their companions. But they tend to hold aloof from a man who falls or is hurt, largely because trouble is a depressing thing, which seems to lower their vitality.

The difficulty is to be all-round, to rejoice with the joyful and to weep with the sorrowful. And, to begin with, very few of us are capable of this broad contact. Some notes in the music do not seem to be formed for us. We lean to one or other of these sides in sympathy, and perhaps we are not altogether dissatisfied with ourselves if we can manage to perform at least one of them, to play our tune in the human

relationship either on the black notes or on the white.

2. *It is more easy to show sympathy with people in trouble than to rejoice with happy folk.*—Our very language bears witness to the fact. Take, for example, the two words by which we commonly describe the emotion of which we are now thinking: 'sympathy' and 'compassion.' One is a Greek, the other a Latin word, and the meaning of each is expressed exactly by their Anglo-Saxon equivalent, 'fellow-feeling.' When we sympathize with a person, or have compassion upon him, we *feel with* him. Strictly speaking, therefore, the words are wholly neutral in their meaning—that is, they give no indication of the nature of the feelings which we share, whether they are of sorrow or of joy. Usage, however, has restricted the application of the terms to feelings of one kind only, and we are now left without any single word by which to express delight in other men's good.

But it is not only our language which shows how much easier it is to suffer when others suffer than to rejoice when others are honoured. One glance into our own hearts will reveal the same fact. 'Never,' said a wise man once, 'praise any potter's pots in the hearing of another potter.' And there are some who can never hear another man's work well spoken of, especially if he be in the same walk of life as themselves, but immediately the devil of depreciation begins his ugly work. There is an insidious temptation to envy the prosperity of others. Above all, if someone gains what we miss there is a disposition to withhold our tribute of applause.

¶ In *As You Like It* Shakespeare describes two brothers, each in love with his chosen mistress. One succeeds in his courtship. Whereupon the other exclaims, 'How bitter it is to look into happiness through another's eyes!'

¶ 'Rejoice with them that do rejoice.' Little thing as this seems, it still is exceeding great, and requireth for it the spirit of true wisdom. And we might find many that perform the more irksome part, and yet want vigour for this. For many weep with them that weep, but still do not rejoice with them that rejoice. . . . So great is the tyranny of a grudging spirit.[1]

[1] St Chrysostom.

3. *It becomes more easy to do both as we grow older.*

Taught by time, my heart has learned to glow
For others' good and melt at others' woe.

So one of Homer's heroes sang. It is, indeed, one of the lessons to be learned in the long school of time and experience, the school where we never finish our education. The years may bring us this good discipline. Taught by time, we may master the two sides of the problem.

There's a sweeping, intolerant note in our youthful views of other folk, and it is only as we get older, for the most part, that we acquire the power and desire to enter into the little troubles and joys of our fellows, without feeling that we are thereby being taken away from our own line. When we begin life we expect others to rejoice with us rather than to be called upon to rejoice with them. And we do tend, do we not, to demand sympathy rather than to extend it? In one of his studies Walter Pater describes a young French lad in the sixteenth century, a shy, sensitive soul, who 'in the sudden tremor of an aged voice, the handling of a forgotten toy, became aware suddenly of the great stream of human tears falling always through the shadows of the world.' That is a beautiful description, but it is not typical.

No, and not even the passage of the years will bring the wide power of sympathy to us, for older people may be just as selfish and envious as they were in their youth. 'Taught by time'? But time and experience together simply offer us the opportunity of learning the deep lesson of which the Apostle is speaking. The incentive to master it comes from the spirit of brotherly love inspired by Jesus within His fellowship.

When He saw the leper, the widow at Nain, the blind man by the wayside, the multitudes 'distressed and scattered, as sheep not having a shepherd,' He was moved with compassion, He suffered with the suffering. But when Matthew the publican 'made him a great feast in his house,' Jesus did not refuse it, but sat down with His disciples, saying that while the bridegroom was with them it was meet that they should rejoice. And once again, by His presence and first miracle which He wrought in Cana of Galilee, He entered into the simple gladness of those whom He loved, sharing their joys as He shared their sorrows, and leaving to

all His disciples an example that they should follow in His steps.

¶ 'I prayed to God,' says George Fox, 'that He would baptize my heart into the sense of all conditions, so that I might be able to enter into the needs and conditions of all.'

Living Above Reproach

Rom. xii. 17.—'Take thought for things honourable in the sight of all men' (R.V.).

St Paul evidently quotes from the fourth verse of the third chapter of the Book of the Proverbs, which in the Septuagint version reads thus: 'Take thou thought for things honourable before Lord and men.' In the more familiar rendering of our English versions, which were made directly from the Hebrew, the passage takes a different turn: 'Let not mercy and truth forsake thee, bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.' St Paul's adaptation of the passage to the purpose of his counsel is not without interest.

'Though there is in Proverbs,' observes Professor Toy, 'no recognition of a law of international ethics, there is also no trace of that bitterness towards foreign nations which disfigures the prophetical and the historical books, parts of the Law, and some of the Psalms: the tone of the book is that of men who have been trained by experience to the recognition of a universal humanity.' Paul brings out this latent universalism by giving to his quotation a frankly general character.

In writing to the Corinthians about the business of sending to Jerusalem the money collected from the Gentile churches he quotes the same passage, from which, perhaps, we may infer that it was often on his lips—one of his characteristic sayings, in fact: 'avoiding this (he says), that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men.'

In writing to the Roman Christians, whom he did not personally know, the Apostle would appear to be mainly concerned with the impression their behaviour was likely to make on the society of the Capital, to which he believed that his course was being providentially guided. He speaks as a pastor, concerned for the souls he is charged with; as a statesman, taking thought for the welfare of the Church, whose political direction is in his hands. Christian charity, he says, requires of Christ's disciples this consideration for others, who may be drawn to the faith, or wholly alienated from it, by the example of practical Christianity offered to them in the Church.

1. *The Effect of the Precept within the Church.*—'Take thought for things honourable in the sight of all men' was no easily obeyed admonition when it had to be carried into effect in a community which included under the novel description of 'brethren' those who had been, and would continue to be, slaves, and owners of slaves.

So the fact that the Roman Church was a mixed Church, and that it included members of social position, is not without its bearing on the text. For in such a Church the opportunities of domestic friction would be more than commonly numerous, and the need for that considerateness which St Paul urges would be more than commonly great.

Even in English society, penetrated as it is with Christian ideas, fashioned under the hand of great humane traditions, chastened by long-standing political doctrines of equality in civic rights, who does not know how deep is the cleavage of the nation by class-divisions, how powerful is the empire of class-ideals, how cruel and intolerant is class-morality? Is it not the case among ourselves that few tasks are more difficult than to win the sanction of the general conscience? It is easy enough to win that of the class-conscience. You have but to perceive and utter the class-ideal, adopt the class-shibboleths, serve the class-interests, and you will earn the recompense of class-approbation. Whether you be a noble or an artisan, the same law holds. Go with your class, live in it, with it, for it, and you will win and enjoy its applause; but rise above the established conventions of your class, move across its frontiers, correct its measures and standards by those of a more generous morality, confess the fairness of other claims, the nobility of other ideals, and do all this not as a deserter from your own class, but as belonging to it still, combining your 'local patriotism' of class with a wider patriotism of

society, and you will find yourself committed to a task of almost infinite difficulty.

Paul's exhortation was not, of course, consciously directed to the exigencies of such a state of class-distinctions as that with which we are unhappily familiar, but no violence is done to the Apostle's teaching when his words are made to apply to ourselves: 'Take thought for things honourable in the sight of all men.' Do not have regard merely to the opinion of your own party or sect; look beyond them to the wider fellowship.

2. *The Effect of the Precept outside the Church.*—To consider the primary and apparent reference of the text Paul was thinking of the effect of Christian behaviour on non-Christian society. He was anxious to make the approach to the Church as easy to men as possible; to avoid all superfluous stumbling-blocks; to make sure that to the inherent difficulties of the gospel there should not be added the gratuitous obstacles of Christian misconduct. His formula of ministerial work implied a deep reverence for humanity as such, 'by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God.' He took for granted that there was a deep kinship between the spiritual nature of man and the gospel which he preached, and that, if only these could be fairly confronted, the one would naturally confess the other.

There would have been large excuse for an attitude of indiscriminating hostility, for the social habits of the imperial population were steeped in sensuality, and intertwined at every point with idolatry. 'The whole world lieth in the evil one,' writes the latest of the apostolic authors, and when we attempt to realize the common course of pagan life, and judge it by the standard of the gospel, we are not disposed to resent the description as extravagant; yet we can perceive and appreciate the deeper justice of St Paul, who could see in the system of ancient civilization elements of goodness, beauty, and power which he would not consent either to ignore or to belittle.

He could recognize the moral worth of the general conscience, and bid his converts defer to its censures and covet its approbation. It could be trusted to bear true witness to the rightness or wrongness of the conduct which Christians offered to its astonished and often reluctant consideration. This deep respect for the human conscience lay at the root of all his moral teaching and made it at once persuasive and stimulating. Good citizenship, neighbourliness, personal rectitude, self-denial, purity—these could command the homage of the non-Christian, and they were the constituents of Christian duty.

¶ Tertullian, the great theologian of the Western Church, makes a heathen say of a Christian in his time, 'He is an excellent man, that Caius Servius, only he is a Christian.'

It was no mere calculation of religious advantage that led St Paul to emphasize so vigilant a regard for the general opinion; rather he was following out to its logical consequence his characteristic conception of Christianity. There was something strange and suspicious in any breach between Christian behaviour and the approval of good men. The lives of Christians were, indeed, the normal witnesses of their faith, and if, by lack of caution or by lack of fidelity, those lives failed to exhibit their true inspiring principle, there was grave injury inflicted on non-Christian observers.

'Take thought for things honourable in the sight of all men,' says the Apostle. Avoid such an exercise of your rights as must, on a reasonable estimate of probabilities, lead to misunderstanding of your intention. You must, as reasonable and charitable men, take account of the state of other minds than your own; actions are not interpreted by the doer of them but by the observer.

3. *The Present-day Application of the Precept.*—It may be thought that this view of Christianity, as naturally proving its Divine authority by the moral excellence which it enabled its professors to exhibit, was reasonable at a time when the moral inferiority of non-Christian society was so manifest that it could be assumed by the advocates of Christianity without risk of contradiction; but that now, when it would be difficult to justify that assumption, such a view has lost its reasonableness.

Certainly we must admit that between the professed and professional Christians of the present age and their avowedly non-Christian contemporaries there is no such marked distinction in point of morality as was the case among the ancients. The fact is, perhaps, capable of explanation on grounds which do

not imply any discredit to Christianity. It is not to be questioned that the principles of conduct illustrated in the life of Christ are accepted and acted upon by multitudes within modern Christendom, who would repudiate for themselves the name and character of believers. We need not be surprised that this should be the case, for, at the beginning, the Divine Founder set in the forefront of His teaching this function of the Church as a nucleus or centre of salutary influence, having its effect on human society silently and, so to speak, indirectly, as 'salt' and 'leaven' may be conceived of as working.

¶ 'It is simply a fact of history,' says Dean Church,[1] 'that Christianity and the Christian Church have exerted on human society a moral influence which justifies the figures by which it was described—an influence more profound, more extensive, more enduring, and more eventful than any that the world has seen.'

But in these circumstances the admonition of St Paul acquires a cogency and a relevance which at the first could hardly have belonged to it. 'Take thought for things honourable in the sight of all men,' addressed to the members of an ancient national Church, carries the awful suggestion of the words of Christ in which He described the utter perdition of professed Christians who had so far receded from the meaning of discipleship that they were in the world, which they were commissioned to redeem, as 'salt which had lost its savour,' which men cast out as good for nothing.

¶ 'Do you know why it is that Christianity makes so little progress?' said a Chinaman once to an Englishman. 'It is because so few of you are like Jesus Christ.'

If we compromise in the general view and even submerge our true purpose, we wrong deeply the society to which we are commissioned as disciples of Christ. To 'take thought for things honourable in the sight of all men' may seem a precept beyond our powers to obey, yet at least we can set before ourselves the ideal which it suggests, and cherish the faith which it utters. So to live in the world that we may place no hindrance in the way of men, but may show the beauty of holiness in common life, and lead men by its winning guidance to the service of Christ—that is the ideal; to revere nature, to trust the honest and true spirit in man, and to appeal with just title to its sanction and support—that is the method of faith.

¶ Upon us all, who own ourselves the disciples of Christ, who in our baptism were solemnly sealed as His 'soldiers and servants,' lies the great obligation to be, in our several places and situations, the exponents of the gospel, not merely, if at all, in word of formal teaching, but always in the silent, ceaseless testimony of righteous lives, lives which bear visibly the Christian stamp, which are a continual rebuke to all the baseness of the world, a continual challenge to all the goodness latent in society, lives which, wherever lived—in cottage or in palace, in the heart of mighty cities or amid the solemn silences of immemorial hills—are a force of purification and preservation in the general life, the 'salt' and 'light' of the world.[1]

[1] *Gifts of Civilization*, 97.

Peace with One Another

Rom. xii. 18.—'If it be possible, as much as lieth in you, live peaceably with all men.'

1. Peace, in the words of Dr C. H. Dodd, 'is a matter of our relation to our total environment.' It is vitally a matter of our relationship with God—we must first and foremost 'have peace with God through our Lord Jesus Christ.' Then we must have peace with ourselves, that is, we must, as Dr Dodd also says, 'enter into a condition of inward harmony wherein all elements of the personality are organized about a single centre, and division and conflict are at an end.' Nor is this all. Our total environment includes the men and women with whom we are associated day by day. We are as Christians to 'follow peace with all men,' as far as it depends upon us we are to 'be at peace with all men'; we are not only to 'let the peace of God rule in our hearts' but in all our relations with one another—in the Church, the home, in business and our dealings with all with whom we associate there, in our relations with men everywhere, in our own nation and in every other nation, never forgetting that our Lord Jesus came to bring peace upon earth.[2]

(1) *In our Church Life.*—Ever since Paul and Barnabas disagreed and separated sharp con-

[1] H. H. Henson, *Westminster Sermons*, 243.
[2] H. Smith, *The Chamber Called Peace*, 26.

tentions have arisen among Christian brethren. In some churches where the individual members have little privilege and responsibility the occasions of strife are few; but in more democratic religious communities provocations to strife are great. When opportunities are given for the free expression of opinion and feeling, we need not wonder that disagreement about religious questions is peculiarly intense. If we are convinced that a particular course of action is demanded by the Scriptures and by loyalty to our Lord, it at once appeals to us strongly, it is felt as a matter of conscience and principle, and we become vehement and tenacious. Yet if Church life brings provocations to warm feeling, and plausible reasons lie close at hand to justify such feeling, there are many and sacred reasons why we should make sacrifices and exert ourselves to the utmost to keep the unity of the spirit in the bond of peace.

(2) *In the Home.*—Very delicate and precarious is the unity of the home. Sometimes a marriage disturbs its peace, what is a union in one sense being a serious division in another. Sometimes a death is fatal to brotherly love, the property of the dead and the friendship of the living being divided at the same time. A thousand occasions naturally arise to put in peril the peace of kindred. We must be on our guard against sarcastic words, which sting and wound, provoking retaliation, and even revenge; and keep ourselves free from small selfishnesses, by which we interfere ruthlessly with the comfort of everybody else in the home, in order that our wishes may be carried out. We must drive out, with God's help, the spirit of suspicion, which makes us imagine a bad motive where there is none, and leads us to treat with distrust those who love us well. We must beware of irritability, which is ready to take offence for a word, being easily provoked, and always thinking evil. And if we have been hurt, or offended, or wronged, then, for Christ's sake, let us forgive, as we would be forgiven.

There is a place where He hath split the hills;
No water fills
The gap—
A bow-shot wide
Side stands to side,
Indenture perfectly opposed,
The outlet closed
By seeming overlap—
So severed are our hearts, so rent our wills;
And yet the old correlatives remain—
Ah! brother, may we not be joined again?[1]

(3) *In our Relations with the Outside World.*—Some Christians regard it almost as a duty to live in perennial controversy with the world, and consider it a merit on their part to provoke such conflicts; but the Apostle gives different counsel. He teaches that all needless irritation must be avoided, and that we must not make ourselves voluntary martyrs.

¶ Dr Moule, in his Commentary on the Epistle to the Romans, remarks on this passage: 'Living at peace with all men; yes, even in pagan and hostile Rome. A peculiarly Christian principle speaks here. The men who had given over their bodies a living sacrifice might think, imaginably, that their duty was to court the world's enmity, to tilt as it were against its spears, as if the one supreme call was to collide, to fall, and to be glorified. But this would be fanaticism; and the gospel is never fanatical, for it is the law of love. The surrendered Christian is not, as such, an aspirant for even a martyr's fame, but the servant of God and man. If martyrdom crosses his path, it is met as duty; but he does not court it as *éclat*. And what is true of martyrdom is of course true of every lower and milder form of the conflict of the Church, and of the Christian, in the world.'

2. 'If it be possible . . . live peaceably with all men.' The Apostle well knew the difficulty of living peaceably in a world like this, and he knew also that the occasions are not rare when such peace is actually impossible. We could not maintain our self-respect without asserting certain rights, and society itself could not exist without the assertion of these rights; yet some of our fellows are so unreasonable that we cannot enjoy their goodwill unless we are prepared to ignore our personal, civic, and ecclesiastical claims and privileges. We cannot live peaceably with others without denying our intelligence. They cannot permit any independence of judgment or action; we must accept their dictatorship, or suffer their resentment.

¶ 'By peace,' said Richard Baxter, 'some men mean the quiet undisturbed enjoyment of their homes, wealth, and pleasures . . . and the conditions on which they would have it are

[1] T. E. Brown.

the compliance of all others with their opinions and wills, and humble submission to their domination, passions, or desires.'

We cannot live peaceably with some without betraying our duty. If a man resolves upon being a faithful steward he soon provokes ill-will. There are some who never pass a day without driving quiet, amiable people almost wild, but are quite unconscious of their guilt. Because they never give way to violence of temper they imagine that, whoever else may be responsible for the angry passions which do so much to mar the happiness of life, they are free from blame. They do not seem to know that they manifest, in their whole spirit and bearing, a cynical indifference to the tastes, convictions, and opinions of those about them, a cool assumption of infallibility, an offensive disrespect for everyone's judgment but their own, to which it is not in human nature tamely to submit. No man knew better than the Apostle who wrote these words that it would be folly to give as an *unconditional* command to the followers of Jesus these words—'Live peaceably with all men.'

¶ It is no great matter to associate with the good and gentle; for this is naturally pleasing to all, and everyone willingly enjoyeth peace, and loveth those best that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing. . . . That man is conqueror of himself, and lord of the world, the friend of Christ, and heir of heaven.[1]

3. Whatever may be the difficulty of keeping the peace we are bound to do our utmost in that direction: 'As much as lieth in you.' 'As regards your side, the "*your*" is as emphatic as possible in position and in meaning.' Whatever unfriendliness we find in other men, whatever manifestations of unreason and antagonism, we on our part must exert wise and kind forbearance and neighbourliness, and so keep the peace if that is possible.

Let us watch against the *occasions* of discord; and this all the more because estrangements are often in their beginning so insignificant. 'The beginning of strife,' says the wise man, 'is as when one letteth out water; therefore leave off contention before it be meddled with.' A man intends, perhaps, to let out a small quantity of water, just to give his field a gentle irrigation; but before he is aware of it the breach is enlarged, the volume of water is increased, and, at last, gets beyond all control. So it is with those disputes and enmities which hinder men from living together in peace and love. In their beginnings they are commonly so trifling as to excite no apprehensions in either party of what they may grow to in the end. But unless they are checked at once, 'left off before they be meddled with,' we shall probably have to say of them at last, 'Behold, how great a matter a little fire kindleth.'

¶ These fires are one of the great dangers of California. I have seen from Monterey as many as three at the same time, by day a cloud of smoke, by night a red coal of conflagration in the distance. A little thing will start them, and, if the wind be favourable, they gallop over miles of country faster than a horse.[1]

Let us avoid the *spirit* in which strife originates. Bigotry, pride, unkindness, selfishness, ambition, and kindred qualities occasion alienations and conflict. There is, indeed, no cure for these vicious tendencies and the confusion they create except in real, living, daily union with Christ. The twelve disciples were men of strong character and sharply defined individuality. Each day of their companionship brought scenes and events fraught with danger to the common peace. Yet their fellowship hardly knew a ripple. The calm, strong Figure in their midst rebuked their unholy feelings, harmonized their dissimilarities, and cemented them in a beautiful brotherhood. His greatness, gentleness, and purity acted upon them magically, and a dozen men of markedly contrasted disposition dwelt together in a unity which Nature seemed to forbid, which reason could never have contrived, and which interest itself could not have guaranteed. Put Christ in the midst; put Him in the midst of the heart, of the house, of the crowd, of the Church, of the State, and peace shall reign. He is the Lord and the Giver of peace.

[1] *De Imitatione Christi*, II, iii.

[1] R. L. Stevenson, *The Old and New Pacific Capitals*.

True Revenge

Rom. xii. 19, 20.—'Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.'

Lord Bacon defines revenge as 'a kind of wild justice.' While he recognizes its lawlessness, he implies that it is grounded in the sense of justice. In the last analysis it is found to be an impulse to do justice to oneself, however illegitimate its expression may often be. Scholars tell us that the root idea of the Greek word translated in the text 'avenge' is identical with the term justice, and implies getting justice out of a person. In other places the Apostle uses the same word in this sense, namely, to re-establish a man's claim to something of which he has been unjustly deprived, it may be in the matter of reputation, property, liberty, or otherwise. The Latin *revindicatio*, from which we get our word 'revenge,' had none of the evil significance implied in the debased, misused sense of our word as 'paying out' an injury: that was expressed by *ultio*. We have taken from the Latin the nobler word, and with it we should not lose sight of the nobler sense. 'Vengeance' and 'revenge' have come to indicate an evil passion; but in their primitive sense they implied, alike in Greek and Latin, the assertion of justice, self-respect, righteousness.

'Every vice is a virtue gone astray' is the declaration of one of the Sacred Books of the East; but how far astray this primitive virtue of vengeance has gone! If it once implied the assertion of justice, self-respect, and righteousness, what does it imply now? At the mention of vengeance we think only of treachery, lawlessness, bloodthirstiness. On the degeneration of words George Dawson observes: 'As families who have started nobly often sink into ultimate badness, so it is with words. And nothing spoils words so much as use. If a noble word comes to be much used, the golden word, like a golden coin which is much handled, becomes lessened in weight.' Could we find a more striking illustration of this than in the degeneration that 'vengeance' has suffered?

How, then, does the Apostle propose to free this passion from impurity and misdirection and to transform it? 'If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head.' St Paul does not attempt to deal with the wild passion by propounding superficial technical maxims; but, like his Master in the parables, penetrates to the heart of the problem in a bold, original, picturesque way. When Epictetus was asked how a man could best grieve his enemy, he answered, 'By preparing himself to act in the noblest way.' St Paul sets forth that noblest way. By acts of forbearance, love, and sacrifice we are to reduce our enemy to penitence, and to bring about in him a worthier mind.

1. In the light of the text consider the influence of this true vengeance upon those who exercise it. Vengeance in the natural man connotes anger, malice, hatred, the sentiments and passions which degrade the character; the benevolent feelings enjoined by the text only purify and exalt. If, in its true sense, to avenge ourselves is to maintain our self-respect, to vindicate our right and dignity, how effectually this is done by the generous conduct here prescribed! Yielding to malevolent impulse, we threaten, 'I will be even with my adversary'; but by following the apostolic counsel, we are more than even. As Lord Bacon puts it, 'In taking revenge a man is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon.' Nothing proves the intrinsic greatness of human nature, nothing enhances that greatness like acts of love and sacrifice.

¶ Sir Walter Scott has given a striking illustration of the Christian love which rejects the spirit of revenge in his story of Elizabeth Maclure. She tells young Morton what she did for the wounded and fugitive soldier who came to her cottage seeking refuge. 'Ae night, sax weeks or thereby afore Bothwell Brigg, a young gentleman stopped at this puir cottage, stiff and bloody with wounds, pale and dune out wi' riding, and his horse sae weary he couldna drag ae foot after the other, and his foes were close ahint him, and he was ane o' our enemies—What could I do, sir?—You that's a sodger will think me but a silly auld wife—but I fed him, and relieved him, and keepit him hidden till the pursuit was over.'

'I gat ill-will about it amang some o' our ain

folk. They said I should hae been to him what Jael was to Sisera—But weel I wot I had nae divine command to shed blood, and to save it was baith like a woman and a Christian.—And then they said I wanted natural affection, to relieve ane that belanged to the band that murdered my twa sons.'

'That murdered your two sons?'

'Ay, sir; though maybe ye'll gie their deaths another name.—The tane fell wi' sword in hand, fighting for a broken national Covenant; the tother—Oh, they took him and shot him dead on the green before his mother's face!—My auld een dazzled when the shots were looten off, and, to my thought, they waxed weaker and weaker ever since that weary day—and sorrow, and heart-break, and tears that would not be dried, might help on the disorder.'[1]

2. Mark the influence of true vengeance as it affects the offender. As commonly understood and practised, revenge aims at the injury and humiliation of the foe; but as interpreted in the text it seeks his true good. 'For in so doing thou shalt heap coals of fire upon his head.' Weiss remarks, 'The metaphor of the "coals of fire" from the Proverbs adds a touch which clouds the purity of the motive expressed by Jesus.' We do not see this. Our Lord in His command in the Sermon on the Mount not to resist evil says nothing indeed about putting the transgressor to shame, but the command certainly implies that the magnanimous act will have this effect. The expression 'heap coals of fire' is simply a picturesque Oriental metaphor for making a man's brow flush hot with shame and self-reproach. It is the burning shame that consumes base thoughts and feelings.

¶ A. T. Fryer tells us that when travelling in Palestine a friend of his observed numbers of houses of well-to-do people where the ovens for cooking were outside the dwelling, quite separate, and that at sundown it is the custom for poor people to come and fetch away the red-hot embers for culinary purposes at home in their more humble dwellings. The embers were carried away on small trays borne on the heads of the recipients. It was not a very costly generosity, but probably very acceptable to the poor, and, doubtless, produced better feelings towards the oven-owners on the part of any who had been at variance with them during the day, and yet were not debarred in consequence from sharing in the benefit.

¶ Stanton was one of Lincoln's bitterest critics and enemies, and yet Lincoln made him secretary of war because he was the best man for the place. Years later Stanton, standing at the bedside of the martyred President, said, 'There lies the most perfect ruler of men the world has ever seen.'

The fairest action of our human life
Is scorning to revenge an injury,
For who forgives without a further strife,
His adversary's heart to him doth tie;
And, 'tis a firmer conquest, truly said,
To win the heart than overthrow the head.[1]

In his *Journal* Emerson writes, 'I wish the Christian principle, the *ultra* principle of non-resistance and returning good for ill, might be tried fairly. William Penn made one trial. The world was not ripe, and yet it did well. . . . Still a man may try it in his own person, and even his sufferings by reason of it shall be its triumphs. Love is the adamantean shield that makes blows ridiculous.' It is confessedly far from easy for patriotic statesmen always to be able to reconcile forbearance with the maintenance of national rights and safety; but they ought ever to cherish the humanitarian temper and apply it down to the latest possibility.

3. 'Vengeance is mine; I will repay, saith the Lord.' There is no need to take the law into our own hands, and to attempt to execute judgment upon an enemy; the administration of justice is in better hands, and there may safely be left. The moral government of God as disclosed in the New Testament is specially reassuring to those who suffer gratuitous personal wrong. Not only is the generic truth taught that the Ruler of nations will judge the earth in righteousness, but, as Lecky has observed, Christianity has introduced the knowledge of a minute personal retribution which takes account of every private individual injustice we are called to suffer. With the consciousness of innocence we may safely confide in the knowledge and faithfulness of the Almighty Judge to do ultimate justice to all concerned.

¶ Returning from a meeting on one occasion James Taylor, the father of Hudson Taylor,

[1] *Old Mortality*, ch. vi.

[1] Lady Elizabeth Carew.

was accosted by a couple of men who appeared to be friendly. Engaged in conversation with one of them he did not notice the movements of the other, who suddenly rubbed into his eyes a mixture of pounded glass and mud calculated to blind him for life. Sightless and in desperate pain Taylor was wholly at their mercy, and there is no knowing what might have happened had not Joseph Beckett, coming down Church Street at the time, hastened to his assistance. Seeing the magistrate the ruffians made off, but not before Mr Beckett had recognized one of them, a professed infidel and no friend to the Methodists in Barnsley. Poor Taylor was taken home in great suffering, and it was fully three months before he could return to work again. His employer urged him to take out a summons, having himself witnessed the occurrence. But James would not hear of it.

'No,' he said, 'the Lord is well able to deal with them. I would rather leave it in His hands.'[1]

The Spirit of Christ is the spirit of love; the very genius of Christianity is that of clemency, compassion, patience, and conciliation. In Christ we apprehend the infinite love of God, and are made to understand somewhat our mighty debt to that love. In His teaching the Master revealed love as the ideal passion and law of the believer's life, and His own example illustrated supremely and abundantly the loveliness and energy of the pacific virtues. Christ enveloped His Church in an atmosphere of love, and it is impossible to be a real member of His body if hatred and malice rankle in the heart.

The Conquest of Evil

Rom. xii. 21.—'Be not overcome of evil, but overcome evil with good.'

HERE we have one of the most inspiring watchwords of the Bible. The text has two assumptions. First, that though evil is ever present and alluring, it can be overcome. Second, if evil is to be overcome, it must be overcome by good.

1. '*Be not Overcome of Evil.*'—These words contain at once a warning of danger and an encouragement to resistance. They assume, as all Scripture does—and it is an assumption well worthy of our deepest and most serious attention—that there is such a thing as evil, that contact with it is inevitable, that defeat and ruin by it are not impossible. It is all about us and within us, and the solemn inevitable truth is that either we must overcome it or be overcome by it. Day by day evil meets us; day by day we resist and vanquish it, or we are vanquished by it. Sometimes it comes suddenly and forcibly upon us, taking us unawares; sometimes it works steadily and persistently, wearying us into compliance; sometimes it operates through the instincts and passions of our nature; sometimes through our constitutional infirmities; it varies in method; it is different in different persons; different in the same person at different periods of life and under different circumstances. But we know that the conflict with it is just a struggle for life.

There is comfort as well as exhortation in the words, 'Be not overcome of evil'; there is no necessity that we should be overcome in this conflict. Evil is strong, we are weak; past experience, falls, and present failings make us distrust ourselves. Others fall and are overcome; and yet there is no necessity that *we* should be overcome. There is no power can *force* us to sin, and there is no sin till the will consents.

¶ The will in man seems, like some small independent nation, such as Switzerland or Holland, to maintain itself by great toil and effort; bordered on all sides by strong encroaching nations, which threaten to absorb its very life within them, and menaced by a rude unfriendly nature.[1]

Difficulties may be great, discouragements frequent, failures more numerous than successes; but everyone who looks into his own heart can find a conviction seated there, as the deepest foundation of his own moral nature, that good is strongest and will prevail. It was the most pessimistic writer of the Old Testament—that one who summed up all human life in the two words, vanity and vexation, that is, emptiness and disappointment—who nevertheless said, 'Surely I *know* that it shall be well for them that fear God.' That is the very thing that we also *know*—that it shall be well for them, both in the work that they do for themselves, and in that which they do for their brethren.

[1] Dr and Mrs H. Taylor, *Hudson Taylor*, 13.

[1] Dora Greenwell, *Liber Humanitatis*, 66.

We cannot tell precisely how we know this—whether it is a deduction from admitted principles, or an induction from observed facts, or an intuition, or a Divine revelation—but we *do* know it. We know that goodness and truth are strongest. At every apparent triumph of evil in the world we return into our own hearts, and there we find the conviction written indelibly on our consciences, that good will conquer in the end.

2. *The Method to Adopt for Overcoming Evil.*—The first and the obvious method is that which comes readiest to hand—if there is evil, crush it, smite it down. You deal with the evil as you deal with the wasp that irritates you and threatens your peace of mind and also your equanimity of body, and you crush it as you would an evil thing. Or there is the other plan, which the Apostle suggests, to put faith in the good. For good is an antidote to evil. Increase the power of good in the world, and you will diminish the force of evil. For these things are eternally in conflict with one another, and if you exercise such a belief in good as comes from the confidence that good in the long run is stronger than evil, you will deal, according to the Apostle, more effectively with evil than if you took these worldly means of force, and tried to crush it out, to tread it down.

In the history of all the nations, and in the history of the Christian Church itself, the resort to evil to overcome evil has been very frequent. How often the man who has been looked upon as teaching erroneous doctrine has been hurried off to the stake: as though killing a man's body would put an end to the intellectual conception, whether right or wrong, which he had promulgated. It is a temptation, and the Apostle recognized the temptation, and he said, You must not overcome evil with evil, for, after all is said and done, that is putting yourself on the side of evil; it is putting the energy of your will, it is putting the capacity of your intellectual ingenuity, on the side of evil. That is not to be the method which you must adopt. You must have faith in the good, and you must believe that the good is strong enough to overcome the evil. That is the Apostle's theory.

¶ Thomas Chalmers wrote a great sermon on 'The Expulsive Power of a New Affection.' It is most interesting to note the history of that sermon, how it came to be written.

According to the story, Thomas Chalmers was riding on a stage-coach, sitting on the seat with the stage driver. The four horses seemed to be going along well, but the driver unwound his whip, and after a minute struck the off leader right back of the ear.

Chalmers asked, 'Why did you do that? That horse seemed to go along all right.'

'Well,' said the stage driver, 'when he comes opposite that stump he always shies, and I thought I would give him something else to think about.'

Christianity is sometimes reproached because it has brought little that is new into the sphere of morals. Quite a gratuitous impeachment. Our Lord's method of dealing with evil was startlingly new. Before He came the world knew no other way of treating evil than by reprisal and retribution; pains and penalties were the only remedies known to the rulers and judges of the earth. The Incarnation disclosed to the world a new and an amazing thought: for the mailed fist it substituted the pierced Hand. The contrast between the truculent systems of the ancient world and the programme of the gospel is complete. 'Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also.' The originality of this ethic is incomparable.

Look through the whole life of Christ, and see whether this sentence of St Paul does not become more intelligible in the light of it. The perfection of its sacrifice lay in this. It was not a performance, or transaction, standing alone; but the revelation of an eternal principle, a manifestation finitely in time of what had always existed in the heart of the Infinite, although it was not always manifest. And as we now look back upon that life we see an intention revealed on the part of God to conquer our evil by His good; not simply to punish it, but to abolish it, and to do so by returning good for evil.

3. *The Rule as it Applies to our Personal Lives.*—It is hard to get sin out of our lives by main force. The better way is to use the Divine strategy of overcoming evil with good.

Apply this thought to our thinking. We are all conscious of being frequently beset with evil thoughts. There is evil within us to suggest

them. There are laws of association by which when we think of one thing, some other thing, possibly evil, is suggested. When does an evil thought become personally a sinful thought? The old theologians used to analyse this subject under three heads: First, suggestion; second, delectation; third, consent. Satan tempted Christ with the suggestion of turning stones into bread, of casting Himself down from the pinnacle of the Temple, and so on. The mere suggestion is not sinful, but our thoughts become sinful at the point of delectation. 'You cannot keep the birds from flying over your head, but while you have hands you can keep them from building nests in your hair.' We are responsible for harbouring evil thoughts, even though we do not consent to the deed they suggest. How, then, are we to manage evil thoughts? We may set our teeth and say with determination, 'I will not harbour them.' But there is a better way. Fill your mind with the things that are beautiful and true, and the evil will find no place in you. By this strategy you will not be overcome by evil, but will overcome evil with good.

¶ An image is thrown upon the screen of your mind and you look at it. How can you dismiss it? You can only dismiss it by throwing another image on the screen which will be more beautiful, more pure, and more attractive, and which, above all, will preoccupy your mind, so that the other image will fade away.[1]

¶ 'Hang this upon the wall of your room,' said a wise picture dealer to an Oxford undergraduate, as he handed him an engraving of a Madonna of Raphael, 'and then all the pictures of jockeys and ballet girls will disappear.'

But it applies to every department of our personal life. Somebody does you a wrong, or you suppose that he does you a wrong—for there are more wrongs in life imaginary than real—and you flash out in anger against him, and you try, it may be, to execute vengeance upon him, and you say you have overcome evil. But the view of St Paul and the view of Christ is different from that. Paul would say, 'If you act in such a manner as that, then you do not overcome the evil at all, you are overcome *by* it; if you let your enemy work in you those feelings which you take to be natural and necessary, you put yourself in his power; he can do with you as he likes; he can make you angry, vindictive, and you are, in fact, the victim of everyone who does you wrong.'

But take another line, and let the spirit of forbearance, of patience, the Spirit of Christ be seen in you. Recompense not evil for evil, but good for evil, and *then* you are not the slave of your enemy—you are his master; he has now no power upon you, he cannot turn you and your temper at his will. He who is calm and cool amidst provocation, and will not say that angry word or write that angry letter which it is so difficult to recall, possesses a great advantage over the person who is irritable and excitable, and does not act with reasonable responsibility, for who is so likely to bring back an enemy into the way of peace as he who sets an example of self-control, and never loses mastery of himself whatever may be said of him or done to him?

¶ When annoyance comes our greater danger lies, not in the wrong done us, but in the wrong we shall do ourselves if we let ourselves be inwardly exasperated, until our goodwill, serenity, and poise are gone. So we miss the highroad which Luther indicated when he said, 'My soul is too glad and too great to be at heart the enemy of any man,' or which Booker Washington pointed out when he said, 'I . . . resolved that I would permit no man . . . to narrow and degrade my soul by making me hate him.'[1]

¶ The dull world has got the wrong phrase; it is he who resents an affront who pockets it; he who takes no notice lets it lie in the dirt.[2]

4. *The Rule as it Applies to Public Evil.*—We shall not overcome evil by legislation. The assumption that a legal or political remedy will extinguish a social malady is arrant quackery. A real evil can be dealt with effectually only through legislation when such legislation expresses the sincere conviction of a great body of righteous citizens. Statutes do nothing except as they acquire force in the living virtue of the community. Could law have abolished the sins and miseries of mankind, the Mosaic economy would have sufficed; but righteousness does not come by law either with the individual or the race.

Nor do we overcome evil by denunciation. It is surprising how much efficacy is supposed

[1] Henry Drummond.

[1] H. E. Fosdick, *Twelve Tests of Character*, 165.
[2] George Macdonald.

to go with denunciation. Real, constructive, aggressive good is of far greater significance than eloquent invective; such invective has its place, but it must be accompanied by active practical effort, or it effects little more than summer lightning.

¶ Carlyle, in his review of Elliott the Corn-Law Rhymer, has a most instructive passage. 'We could truly wish to see such a mind as his engaged rather in considering what, in his own sphere, could be *done*, than what, in his own or other spheres, ought to be *destroyed*; rather in producing or preserving the True, than in mangling and slashing asunder the False.'

What this world awaits is personal, positive, constructive goodness. Not by law, legislation, and rhetoric shall we prevail, but by practical righteousness, and intellectual and spiritual education; by the positive remedy of superior character, action, and institutions do we make it difficult for evil to survive. Whenever the chance offers let us stamp upon a weed; yet let us be sure that it is only as we chiefly cherish the golden corn that we smother and destroy the tares which afflict society. It is the slow and expensive method, and the only effectual one.

¶ 'Away under the Southern Cross,' writes Dr Boreham, 'I know of a city that attempted to beautify itself by the construction of an artificial river. The winding channel was dug through the city and connected with an abundant supply of water. And the citizens rejoiced in the new loveliness of their city. But very soon a troublesome water-weed appeared in the bed of the stream. It flourished to such an extent that the little river became choked; no canoe or pleasure boat could pass up or down its surface. And the people were troubled. Every device was employed to hack out the roots of the weeds, and all kinds of chemicals were employed in the attempt to eradicate them. But to no purpose. Then one day some genius made a new suggestion. "Leave the weeds alone," he said, "and plant willows along the banks of the river!" The scheme was tried. And lo, the roots of the willows devoured the substances on which the weeds had been luxuriating; the weeds died away of their own accord; and the drooping and graceful willows now impart a fresh loveliness to the stream.'

CHRISTIAN CONSCIENCE AND THE CIVIL GOVERNMENT

Rom. xiii. 1.—'Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.'

Socrates, as he lay in prison unjustly condemned to death, was offered a chance of escape through the help of his friends, but he refused to accept the offer. The reason he gave was, as Plato tells in the *Crito*, that his conscience forbade him to violate the laws of his country. It seemed to him, he said, that if he should try to evade his sentence the laws of his country might meet and challenge him with the authority of a parent, demanding why he was bringing them into contempt under whose protection he had been born and brought up. 'Do you not know,' they might say, 'that more precious than father and mother and all your ancestors together is your country, and more august and more holy and of more account in the eyes of the gods and of all reasonable men. And if you depart this life having done wrong to *Us*, then our *Brothers*, the laws of the other world, will receive you with condemnation.'

No doubt St Paul was well acquainted with this historic utterance, but he did not need it to teach him, what he had learned both as a Jew and as a Christian, that civil government has Divine authority behind it, and that obedience should be a matter of conscience and not simply of fear.

This is a subject which calls for the most serious consideration in our time. It is opportune when the mind of the Empire is intent on enthroning the King with the most solemn rites of religion. But it becomes an urgent and indeed a burning question in an age when civil governments have been overthrown, when in many lands there has been a complete disruption of settled order, and when, on the other hand, governments are making claims on the individual citizen more absolute than were ever made by tyrants of old. Just as in days of health we give little thought to that beautiful

harmony of the body and that wonderful co-operation of all its members which are the basis of good health, so in days of settled peace we do not stop to ask what it is that secures for us this happy state. But now in a time of universal unrest, when many are ready to welcome any change, when extreme and conflicting theories of the State are in vogue, when we have the fascist on the one hand and the anarchist on the other, it becomes urgently necessary to clarify our ideas about civil government, and especially to inquire what the Christian teaching is in regard to this most important subject.

I

The Christian View of Civil Government

Civil government, according to the teaching of Scripture, is a Divine institution. 'There is no power but of God,' the powers that be are ordained of God. Human law and order is the earthly representative, and the expression, however imperfect, of the eternal justice. The government of the Jewish nation may be regarded as a special case in respect of the fact that their laws were given by a special revelation. But in all nations there has been manifest a reverence for ancient law-givers and founders of States as if it were felt that their work was done by some Divine inspiration. And, indeed, so it was. For only by a God-given wisdom and sense of justice could it have been arranged that men with their strong and conflicting passions should live and work together in harmony. It was an achievement upon which the whole of civilization and human progress has been built, and upon which it still depends. It is one of God's greatest gifts to man. 'How, then,' says Calvin in his *Institutes*, 'can we deny that Divine truth must have beamed on those ancient law-givers who arranged civil order and discipline with so much equity?'

It needs no argument to prove that civil government was ordained for good and beneficent ends. It has made social life possible. It has put some restraint, doubtless, upon the liberty of the individual, but only to bestow upon him a fuller and a richer life within the social order. It has made possible and has guided all that co-ordination of effort by which our human race has climbed the long ascent from savagery to civilization. It is set for a terror to evil-doers and for a praise to them that do well. It guards our homes, and under its protecting care we lie down at night and sleep in peace. We have but to think for a moment what human life would be like without law and government to realize how inestimable a blessing such government is. The alternative to government is anarchy, a world full of Ishmaels with every man's hand against his brother and no security for any. There are, no doubt, professing anarchists who fondly believe that if only men and women were let alone with no government over them or restraint upon them they would behave like harmless lambs, but all experience vehemently contradicts that expectation. Nothing is more certain than this, that through the progressive establishment of law and order human life has been preserved and human well-being has been promoted. This, without doubt, is God's plan and chief agent for promoting social life and the progress of our race. For such high ends the powers that be are ordained of God.

St Paul, when he wrote thus about government, had the Roman government in view. The tyrant Nero sat on the imperial throne and the empire was in its spirit military, heathen, totalitarian. But it maintained peace and public order over the greater part of the known world. It had rescued St Paul a few months before from the violence of the mob at Ephesus, it stood between him and Jewish hatred, it had made his great missionary journeys possible. Himself a Roman citizen, he valued to the full the benefits it conferred. It has been suggested that St Paul would not have written as he did if the Roman government had already declared its hostility to the Christian faith, and the Neronic persecution had begun. But this is quite to misunderstand his meaning. Even Socrates when under sentence of death pointed out that there was nothing wrong with the law but with the *interpretation* of the law. He was condemned as a 'perverter of youth.' It was wholly right that the law should defend the young and punish those who perverted them. The injustice lay with the judges who applied this law to Socrates, the last man in the city to whom it should have been applied. In like manner Jesus and Paul were condemned as disturbers of the peace. The law was rightly made to preserve the public peace, but it was wrongly

interpreted in their case when it was applied to bring about their unjust condemnation.

Persecution, then, or injustice done in the name of the law would not have changed St Paul's mind about the Divine sanction and purpose of civil government, though it would doubtless have led him to take a less favourable view of the particular ruler under whom he lived. Jesus, standing before Pilate and knowing that the power of the governor would presently be exerted to crucify Him, declared that power to be given from above. So we find St Paul in the Pastoral Epistles, after many experiences of persecution, enjoining that prayer be made for all in authority, and that obedience should be rendered to them, 'for this is good and acceptable in the sight of God our Saviour.' St Peter even more earnestly enjoins the same thing. And it is noteworthy how, throughout the early centuries of persecution, those who write in defence of the Faith continually appeal to the emperor as the fountain of justice, in the confidence that if only he can be fully enlightened he will be bound to vindicate the Christian cause.

From all this it would appear that St Paul's words are applicable to every form of civil government. Governments vary greatly in their form and comparative excellence, and Christian opinion may vary as to which form is the best. But Christians have lived under all forms of government and are taught to see in all of them some representation, however imperfect, of eternal justice. We, happily, live under constitutional government, with rulers chosen by the voice of the people. We set the king in authority over us to be the representative of law and order, and the fountain of justice to all alike, independent of class and party. Under this government our social order is maintained, our life and liberties are defended. Not without the will and the blessing of God has this system of government been set up and this social order established. That is what we mean when we say that the king reigns *Dei gratia* (by the grace of God), and again that 'the king can do no wrong.' We recognize a Divine principle underlying all human government. 'The powers that be are ordained of God.'

II

Christian Duty to Civil Government

'Let every soul be subject to the higher powers.' Such is the apostolic injunction to Christian people living under a heathen government, and it is added later that we 'must needs be subject, not only for wrath, but also for conscience' sake.' The duty is plain, that in general Christians are to be loyal to the government under which they live, that they are to obey the laws and do nothing that would tend to bring the laws into contempt. And all this we must do, not by compulsion but freely, not for fear of the penalties which disobedience might incur for conscience' sake, but as a duty we owe to God.

This is the general principle, and it needs to be emphasized in these days when in many minds there is little reverence for law and order, because the Divine basis of government is lost sight of or denied. But the general principle must not be pushed to extremes or made to cover positions which the Apostle never had in view, and which are at variance with the teaching of the New Testament. It has frequently been so applied, as when rulers demanded an absolute obedience from their subjects and declared all resistance to be sin. There was a time in England when it was held to imply the Divine right of kings, by which was meant that monarchy as opposed to a republic is the only scriptural form of government, and that a legitimate line of kings alone has the Divine right to reign. In our day the so-called totalitarian State makes a somewhat similar claim to the absolute and unquestioning obedience of its subjects.

Now there is nothing in St Paul's teaching to forbid the Christian citizen from striving to alter and improve the form of government under which he lives. The early Christians had no vote nor any voice in the government of the State, but they were bidden pray for kings and all in authority, 'that we may lead a quiet and peaceable life in all godliness and honesty,' and doubtless their prayers were one powerful means by which the Roman Empire became Christian and its laws were re-shaped more nearly in harmony with the will of God. We are in the happy position of having civil rights in accordance with which we are entitled and

required to take our share in the government of our country. This is a power which we are in duty bound to use. Recognizing as Christians that civil government is the earthly representative of the Divine justice we must labour unceasingly to mould it nearer to the Divine ideal. In such endeavours we are not rebelling against law and government; we are most truly showing our regard and reverence for them.

Beyond that, extreme cases have arisen, and may still arise, where a Christian man is impelled by conscience to resist the civil ruler, even to the death. If Cæsar command what is contrary to the law of God, then the only possible answer is, 'We must obey God rather than men.' This was the strait into which our forefathers were brought in their struggles for civil and religious liberty. Their contention was cogently stated by John Knox in the first of his famous interviews with Mary, Queen of Scots. 'Think you,' said the Queen, 'that subjects, having the power, may resist their princes?' 'If princes exceed their powers, madam, no doubt they may be resisted, even by power. For no greater honour, or greater obedience, is to be given to kings and princes than God has commanded to be given to father and mother. But the father may be struck with a frenzy in which he would slay his children. Now, Madam, if the children arise, join together, apprehend the father, take the sword from him, bind his hands, till the frenzy be over, think you that the children do any wrong? Even so is it with princes that would murder the children of God that are subject to them. To take the sword from them, and to bind their hands till they be brought to a more sober mind, is no disobedience against princes, but just obedience, because it agreeth with the will of God.'

We confidently imagined until yesterday that this old battle was fought and finally won. But now the totalitarian State has arisen, sinister alike in its fascist and in its bolshevist form, and threatens a tyranny more crushing and inescapable than the world has ever known. There is a point where its claim to absolute obedience must be met by the Christian conscience with an equally absolute and unalterable NO! Yet in resisting the abuse of government, even if need be to the uttermost, we must not forget the value of government. There is a story of an English martyr who, when his hand was cut off, waved the stump aloft and called for three cheers for the king. The injustice he had suffered at the hands of his countrymen did not quench his loyalty to his country. Though the penalties of the law had unjustly fallen upon him as an individual he still reverenced the august system of law and order of which the king was the representative and head.

It is not the preacher's business to teach political wisdom, still less to dogmatize in any party spirit. But one may legitimately point to our nation's history as one of steady progress and expansion of well-being. Our social system is a tree of agelong growth, under which successive generations of our people have found shelter and a settled home. It is not too much to say that in this respect we are the envy of all nations. This venerable tree is continually undergoing a process of pruning and re-shaping, in some cases wisely and with good results, in other cases perhaps unwisely and with bad results. But there it stands and grows, capable of still further development and growth, if the people are so minded. Surely it would be madness to attempt to uproot it or in any way to lay violent hands upon it. It is a living organism, and not a machine which can be taken to pieces and put together again. It has not merely a local habitation but a spiritual unity, a life which may be poisoned, stunted, or destroyed. As Christian men we recognize with thankfulness that our political and social system has grown up and taken shape, by the labours and sacrifices of our forefathers, doubtless, but also under the benign providence of God. Therefore we say 'God save the King' because we reverence the institution of civil government and would thank God for all the manifold blessings it bestows upon us all.

It has always been the contention of the Church, even in days when she lived under heathen government and suffered persecution, that Christians make the finest citizens. The reasons for this are manifest. The Christian man is no law-breaker, but is peaceable, neighbourly, and law-abiding. But more than that, his religion will ennoble and stimulate his citizenship. It will make him an active promoter of the common good, because he believes that in serving his fellow-countrymen he is serving God. This has often been verified in Christian history. It has been noted, for instance, that the philanthropists and leaders

of the great social reforms of the nineteenth century were inspired by the Wesley Revival.

Let the truth be verified again in our time and by ourselves. As the King dedicates himself to God and the country, even so let all Christians in the realm dedicate themselves. Let religion reinforce and guide patriotism. In these precarious days when men's minds are unsettled, when national tempers are on edge and war threatens, when multitudes are ready for violence through rashness or ill-will, it becomes us as Christians to be an element of stability and order, a force on the side of peace and amity. It becomes us to be most scrupulous in our obedience to lawful authority, and to be foremost in our readiness to help and to co-operate with all good men. And this we must do, not from any selfish motives, and not from any fear of penalties or loss, but, above all, from conscience towards God. J. H. Morrison

Rights and Duties

Rom. xiii. 7, 8.—'Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.'

1. Render to all their dues—or, as we should say, their 'rights.' What are our rights? How shall we determine? We must distinguish between our rights and our wishes. Clearly a desire must be in some way justified before we can plead it as a right. If we ask a lawyer he will say that our rights are such as the law of our country gives us. If the law of the land says I am to be protected under certain circumstances in life and property, then I have a right to protection; and if I am injured under those circumstances I can plead my right in a court of law and get compensation. But such an answer is plainly insufficient, because there is a higher law than the law of our particular State; and we may have rights by this higher law which the State does not yet recognize. The men who abolished slavery in British dominions began by saying that all slaves had a right to freedom. They meant a right by the law of God, and therefore they set to work to convince public opinion of this right, and by and by the kingdom of England adopted into its law-book this law of the Kingdom of God. To discover, then, what our rights are we must go back to the law of God. And when we turn to consult our Bibles we may be struck by the fact that our rights are not mentioned. The Ten Commandments lay down, not our rights, but our duties, and leave us, by recognizing the rights of others, to infer what our own rights may be. Rights, then, may be described, according to the Bible, as duties seen from the other side.

Rights and duties spring up first in the family, and in the family the Commandments first treat of them. 'Honour' is the child's duty and the parents' right. Then from the family the Commandments pass on to lay down our duties and rights in the commonwealth. It is our God-ordained duty to respect the families of others, the lives of others, the reputation of others, the property of others. Thou shalt not kill, or commit adultery, or steal, or bear false witness, or covet; and as members of the commonwealth we obtain the same dues as we pay—namely, the right to be shielded from the adulterer, the murderer, the thief or covetous man, and the false witness. In all civilized States these laws of God have been made part of the law of the land. They stand as the firm basis of our civilization. And because they are derived directly from the law of God we speak of them as 'sacred'; each of us, however humble or exalted, claims these sacred rights at our neighbours' hands, the right to life, the right to family honour, the right to preserve our character uninjured, the right to keep our own property.

2. Let us go on to ask what difference Christianity has made to these rights and duties. In the first place, Christianity here, as always, goes beneath the external action to the motive from which it springs, and dares to lay its command upon the human will. 'A new commandment I give unto you,' said Christ, 'that ye love one another.' It is your duty to love one another. The duties you have already learned—not to steal or murder or lie—are only particular instances of this one great principle. If you love you will fulfil them all, inevitably and instinctively. 'He that loveth another hath fulfilled the law.' And then, secondly, Christianity supplies the reason for what would else have to be learned merely as a rule. Why should we love our parents or our neighbour? Because man is the child of God,

and God is Love. By loving you are fulfilling the true law of your nature, and acting like your Father. You are made to love. And not only does Christianity give us the reason for this duty of loving, it supplies us also with its true measure. 'As I have loved you, that ye love one another.' The love we owe to each other is love like Christ's—it cannot be fully paid till we are like Christ.

But the question will present itself, Is it not also true that our rights under Christianity increase, as well as our duties? Is not this universal debt of love owed by others to us as well as by us to others? May we not claim the love we pay? Certainly. And yet you will notice that the New Testament, even more than the Old, lays its stress upon our duties rather than our rights, and it gives us the reason for so doing—that God loves whether He is loved or not; 'He is kind to the unthankful and evil.' And, therefore, 'It is more blessed to give than to receive,' more Godlike to do our duty than to claim our right. And being more Divine, is it not also more successful? You think, perhaps, your child or your husband is ungrateful for all your care. You have a right to their affections. Indubitably; but will you extort them by rehearsing your sacrifices? Love on and love ever—unselfishly, wisely, prayerfully—in the Spirit of the Lord Jesus, and you will have your reward. For true love begets true love in return.

¶ I remember seeing in a newspaper correspondence a letter signed Bitter Parent. It was from a father who told how he had toiled for his sons, made sacrifices to give them a good education, and in the end they and their wives had turned their backs on the old home and seldom came to visit their parents. He finished his letter by saying that he now asked himself the question whether his effort had been worth while. We cannot help having a certain sympathy with this disappointed parent. And yet the question rises whether his love had been really unselfish and whether the very thing in it which claimed a return may not have been its defeat.[1]

Loved wilt thou be? then love by thee must first be given,
No purchase-money else avails beneath the heaven.[2]

[1] James Reid. [2] R. C. Trench.

Christianity has made this further difference, that it has widened the commonwealth within which rights and duties can be claimed and exercised. Rights and duties, of course, have no meaning except as between members of a society, and in old days such rights were limited very jealously. But when Christ came and took human flesh, by the very fact of doing so He set up a universal Kingdom of God; and, as members of this Divine Kingdom, men as men have rights which Christians are bound to recognize. Christ by the Incarnation taught the absolute value of every human being; not their equality, for men are not equal; but the inestimable value of each.

¶ A French prime minister once sent for an eminent surgeon to perform upon him a serious operation. Said the prime minister: 'You must not expect to treat me in the same rough manner as you treat your poor miserable wretches at the hospital.' 'My lord,' replied the surgeon with dignity, 'every one of those miserable wretches, as your Eminence is pleased to call them, is a prime minister in my eyes.'[1]

And once more the Incarnation, by setting up a standard and pattern for the citizens of the Divine Kingdom, has laid upon all of us the duty to afford everyone all the facilities of which they stand in need (so far as we can afford them) for growing into the Divine likeness. When Christ said, 'Be ye perfect as your Father in heaven is perfect,' He laid upon each of us the care for the perfection of all. And, therefore, so soon as it can be proved to Christian men that their brethren would be raised in character and capacity by possessing something which it is in their power to bestow, that something it becomes our duty to give: and our brethren can claim it as a right. A great deal of our modern legislation has been an attempt to carry out this Christian principle. Our Christian State cares for the physical life of its people. It refuses to allow its citizens to be employed in factories under a certain age or for more than certain hours; it inspects mines and private houses to ensure their healthiness; it punishes the adulteration of food; it provides public parks and gardens in large cities. Then, again, it cares for the intellectual life of the people. It makes a certain measure of education compulsory, and is busily engaged in providing facilities for further education for

[1] David Watson.

those who can receive it. And, once more, our Christian England not only allows every citizen the unhampered practice of his own religious worship, but it covers the length and breadth of the land with churches and ministers of religion, so that no one, however poor, shall lack the means of grace.

3. In this passage the Apostle speaks of our duty to the State of which we are members. But whatever our State is, the Apostle bids us render to all its members their dues. If we are under a foreign yoke, he bids us pay tribute; if we are self-governing, he bids us pay the customary taxes—'Tribute to whom tribute is due, custom to whom custom.' And St Paul is following here the express commandment of His Master. We cannot forget how in that last week of His life He finally alienated the people's goodwill, and changed their 'Hosannas' into cries of 'Crucify!' by the commandment to give tribute to Cæsar. It is hard to enjoy paying taxes; we much prefer that other people should pay them. But it is not really harder than to pay with a glad heart and ready will the other duties we owe our fellow-citizens. No one can pay his taxes in a Christian spirit whose active duty towards his country is restricted to paying taxes. Our national duties, like our family and social dues, require for their right performance that spirit of love which looks not only to its own satisfaction and profit, but also to those of others; they require that touch of unselfish imagination which enables us to realize our kinship and common interests. Render, therefore, to all their dues; owe no man anything but the debt of love which, though you always pay it, you can never pay in full.

Our Debts

Rom. xiii. 8.—'Owe no man any thing.'

In a notable passage in the Gospels our Lord describes the Judgment Day by a picture of undischarged bankrupts clamouring for release—people whose culminating sin was that they made no effort in their life to discharge debts due to their nearest neighbours, or to humanity at large—'I was sick and in prison, and ye visited me not, naked, and ye clothed me not; hungry, and ye fed me not.' 'Depart from me; I never knew you.' The hell which Dives reached was none other than a place of undischarged moral bankruptcy, and he finds himself there for no other sin than having repudiated in life the debt he owed to Lazarus. So in the Parable of the Good Samaritan, the Levite and the Priest are condemned for having ignored any debt towards the neighbour who lay wounded in the ditch along the roadside of life.

¶ 'The Gospel,' says Rudolf Otto, 'places before us in perfect simplicity, and as an example for ourselves, the pure and clean human kindness of the good Samaritan, who had received no sacraments, had acquired no habits, was troubled by no dogma about original sin or other sins; but carried out in a quiet and matter-of-course way that act by which we have been taught what the true human love of our neighbour ought to be.'

It is no excuse that our conscience did not tell us to do such and such things. Our conscience, no more than our intellect, is furnished without trouble from ourselves. We have to think, to open our conscience to the light of God, otherwise, like the Pharisee, like the Priest and the Levite, we are continually passing by on the other side, our conscience making no particular suggestion as to our duty towards this person or that person, our heart not awake to the claims of neighbourliness because we have been content to take the estimate of duty which prevailed in the society about us. It is our duty not only to obey our conscience, but to see that it is enlightened with the light of Christ.

Let us take St Paul's words and think of them in something of that large extension which the Apostle gives them. There is this vast field of mutual human obligation. There is our duty towards our neighbour. Let there be no man who has against you a legitimate claim which you have not fulfilled: 'Owe no man anything.'

1. In its literal sense we ought all of us to have a horror of debt. Normally, and except for unforeseen or unfortunate and unavoidable circumstances, no Christian should ever incur any liability which he knows he will not be able to discharge. For deliberately to contract a debt which we feel fairly certain we shall never be

able to repay is really only a form of stealing. But, unfortunately, there are some people who, although they would be scandalized at the very idea of stealing openly in any form, are yet practically guilty of it, when, apparently without any compunction or qualms of conscience, they run up bills with their tradesmen which are never fully paid and which, if they are honest with themselves, they know they have very little chance of paying. They may pay something 'on account,' from time to time, but there is always something substantial owing.

¶ 'His economical maxims,' says Sir George Trevelyan of Lord Macaulay, 'were of the simplest: to treat official and literary gains as capital, and to pay all bills within the twenty-four hours. "I think," he says, "that prompt payment is a moral duty; knowing as I do, how painful it is to have such things deferred."'

¶ We are all familiar with Dickens's well-known character, Micawber. Mr Micawber was leaving London; but he owed Mr Traddles forty-one pounds, ten shillings, and eleven pence halfpenny. 'To leave this metropolis,' said Mr Micawber, 'and my friend Mr Thomas Traddles, without acquitting myself of the pecuniary part of this obligation, would weigh upon my mind to an unsupportable extent. I have, therefore, prepared for my friend, Mr Thomas Traddles, and I now hold in my hand a document which accomplishes the desired object. I beg to hand to my friend Mr Thomas Traddles my IOU for forty-one, ten, eleven and a half; and I am happy to recover my moral dignity, and to know that I can once more walk erect before my fellow-man!'

Not to do something good, not to have an honest trade, and be making or producing something material and spiritual which is worth producing and offering to mankind, is, in itself, a sort of stealing. We owe it to society that we should be doing something worth doing. We may have means enough to be idle, as people say, but that does not exempt us. You have means, you have also gifts, a gift of music, it may be, a gift of painting, a gift of what-not. Well, the point is: Are you developing them merely in the most dilettante and amateur way that brings nothing to perfection, nothing to the point where it has a reasonable marketable value, or are you so labouring to perfect your gifts that you have something with you which you can offer to society, something which, if your money fail, you could reasonably be paid for? Are you the sort of person with some one thing so developed in you that you can reasonably be said to be earning your bread? 'Owe no man anything,' then, in that simple, central sense.

2. And yet, though this is the metaphor from which St Paul starts, he does not by any means stop there. He means, fulfil all your obligations towards men so that in the day of Christ there can be none coming and making a claim against you which in the eyes of Jesus of Nazareth you must acknowledge to be unfulfilled.

(1) Your debt to your *family*. Think of it. There are innumerable religious households which by their training supply the country with what is best in its youth. But there are also people who seem to think that their children can train themselves in moral discipline. There are parents who go about their own interests and amusements and relegate to others all the obligations of training, while they reserve to themselves nothing but the enjoyment which they can derive from spoiling their children. There are parents, also, in poorer circumstances who seem in very fact almost to have no idea at all of what the necessity for discipline is in the home. Let us see to it that where obligations are closest, where the strings of love tie us most tightly heart to heart, there also the sense of duty rules paramount, constant, penetrating.

(2) We owe a duty to our *friends*. Friendship is one of the most precious possessions that man can have on this earth. It is our friends who give our life shape and light and colour. But sometimes we may mistake the meaning of friendship. We are responsible not only for the joys of friendship, but also for its obligations, and for a close adhesion through adversity and trouble.

¶ Nothing in the story of the French Revolution is more beautiful than the way in which the Princess de Lamballe hastened to the side of her friend, Marie Antoinette, in her hour of peril. Princess Lamballe threw her life away, and counted it well lost, that she might be with her friend in her hour of need. At length they shared the same prison. Later still, on 17th August 1792, the Princess was torn from the Queen and dragged to the guillotine. And

Marie Antoinette, in her diary, wrote down that day as the day of her own death. She died when her friend was snatched from her side. Thenceforth she merely existed.[1]

(3) There is our debt to *those we employ*. We have entered into a relation which cannot, in the sight of Christ, be merely commercial. Where we are demanding the services of people we are contracting obligations which are also moral. We cannot get rid of that fact in the eyes of Christ. We must steadily refuse to 'exploit' those immediately concerned with us, or treat them merely as instruments of our convenience. And to-day, when the old personal relations of masters to workers have been so largely merged in the relation of companies to unions, or to men and women in masses, we must never allow ourselves to forget that combinations are combinations of individuals, and that neither individual responsibility, nor responsibility for the individual, can be obliterated by union or by numbers.

¶ J. L. Garvin, in his *Life of Joseph Chamberlain*, tells us that in his early years in business Chamberlain 'made a practice from the first of mixing with the factory hands and talking freely to them. They felt that no employer could understand them better, and that he longed to do his utmost for them. . . . At social gatherings for his own workmen and other humble supporters they were made at least as happy as any other guests; he forgot no one he ought to notice; and by quick, kindly attention he made thousands of friends who stood by him all their lives.'

(4) It is our duty to be charitable, and to be liberal in *our charity*. Even the help we occasionally bestow on the poor and the needy we are apt to regard as acts of generosity over and above any claim they may have. We have not yet risen to regard our benevolence as merely discharging a debt which fellowship has laid upon us. 'There is one Noise, a Master Noise, which to some may be hackneyed, to others harsh, to others meaningless, to others dull, to others tuneless, but to me exquisite, soothing, rare, and never-too-often-to-be-repeated: the noise (forgive my quaint frenzy) of great fat cheques being ripped violently from their moorings and presented unawares to poor men.'[2]

[1] F. W. Boreham, *The Drums of Dawn*, 91.
[2] D. B. Wyndham Lewis.

¶ Nathan Straus, the well-known philanthropist, who died not long ago in New York, left a letter, enclosed with his will, in which he wrote: 'I have always been deeply impressed by an old Jewish proverb, which says, "What you give for the cause of charity in health is gold; what you give in sickness is silver; and what you give after death is lead." I have lived up to the proverb. I have all my life drawn whatever I could draw out of business and devoted it to the prevention of poverty and sickness.'

3. 'Owe no man anything.' Are there money debts?—then at least make a reasonable scheme, deny yourself, and stick to it till those debts are paid off. Sir James Paget wrote at the age of forty-two: 'At the end of my financial year, I find, thank God, an excess of income over expenditure. It is the first time that such an event has ever happened to me. I do not know how to feel thankful enough for this prosperity; and for the hope it brings with it that if God gives me health and strength I may yet work through to the "owing no man anything" but love.' Is there an injury unforgiven? 'Leave then thy gift before the altar and go thy way. First be reconciled to thy brother.' The duty fulfilled in one place makes duties altogether easier. Learn to be really considerate to the servants in your own household, and then you will be considerate to railway porters and shop assistants and others who minister to your needs. Study the real needs of friends, learn to sympathize with one sufferer, take pains with one person who is needy and out of work. Realize your debts to your nearest 'neighbours,' and the whole idea of humanity, of brotherhood, will be deepened and made real to you. Serving the few, you will come to serve the many. You will get a habit of considerateness and thoughtfulness for others as belonging to Christ, which will express itself habitually towards all.

¶ In his Rectorial Address, delivered to Aberdeen University, Admiral Sir Edward R. G. R. Evans—'Evans of the *Broke*'—said: 'Well, example is better than precept, and I will give you just one of my duty conceptions.

'Ever since the Armistice I have given an hour a day to the cause of those of my time who answered duty's call.

'I have tried to preach, in my own small way,

self-help and sacrifice, without being too sloppy, and without considering politics, and I have done what I can to help the returned soldier and the stranded naval man.

'The result has meant finding employment for one man a week, or nearly that, since Britannia sheathed the sword in November 1918.

'It doesn't sound much, until you find that it works out to nearly nine hundred situations found for ex-officers and men. For the last eight years I have been helped in this by a fine little Australian naval writer. I call him "Fifty horse-power in a dinghy!"

'This has been my self-imposed duty. It has been a labour of love, and whilst I am given health and strength I shall continue to the end.'

Christ is not an impossible taskmaster. He brings things to our conscience slowly and point by point and demands only that we should make a beginning; that we should recognize the largeness of the claim; that we should not go through life blinding our eyes to the nearest duties, or narrowing our vision by the wearisome reiteration of the self-excusing question, 'Lord, and who is my neighbour?'

The Inexhaustible Ideal

Rom. xiii. 8.—'Owe no man any thing, but to love one another.'

1. The text is so familiar that we do not always observe its strangeness. What does it say? One debt is to remain unpaid—and that the debt which includes all the others. Love is the fulfilling of the law—but we must leave that still owing. Why is this debt of love to remain unpaid? Plainly not because of lack of will. The Apostle is not exhorting his readers to adopt a policy of voluntary repudiation. The reason, surely, is this: it never *can* be paid. To love one another is a principle of living which never can be exhausted. If you adopt it you will never be able to say, 'I have done it; there is nothing more to do.' The principle of love embraces all law and goes beyond it. It would be, if we could fulfil it, the complete realization of the good life; but it never is adequately fulfilled, the completion always escapes us. Continually we have to say, 'There is something still owing.'

The idea of the good life which we learn from Christ is that of a life inspired by a principle which goes beyond law, every kind of law. The Christian is no lawless man. He will reverence, as we have seen, the laws of a godless and tyrannical empire. The moral law is not abrogated for him. The Christian least of all men will murder, thieve, or commit adultery, for the motive which leads to these acts, reckless self-seeking, has been dissolved. 'Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.'

Just because it goes beyond law the Christian ideal is inexhaustible. Have we ever considered the strange case of the 'moral man'? How often we have met a man of strict principles which he keeps and obeys, and whom we respect. But we find something a little repellent in him. We reproach ourselves, but we have to confess that often the graceless rascal is nearer our hearts. Why? The man of strict morals too often has fulfilled the requirements of his code. He is satisfied. He can find no serious fault with himself. Why is he so unattractive in his careful dutifulness? Because he is settled and fixed. He has within him no motive of life and progress and no spirit of adventure. But the Christian has before him an ideal which is inexhaustible, and therefore a debt which is unpayable—to love one another.

¶ Maggie Tulliver in *The Mill on the Floss* says to her brother Tom: 'You have no pity: you have no sense of your own imperfection and your own sins. It is a sin to be hard; it is not fitting for a mortal—for a Christian. You are nothing but a Pharisee. You thank God for nothing but your own virtues—you think they are great enough to win you everything else. You have not even a vision of feelings by the side of which your shining virtues are mere darkness!'

2. Who are these others? Who are these neighbours? We know the answer which Jesus gave. The others are all men, anyone. Let us consider these others. We shall find that they fall into two unequal classes.

(1) There is, first, the vague mass of humanity, the whole human race. We know that it consists of individuals, each different from all others, each with his own hopes, fears, and possibilities. But we cannot grasp and make real to ourselves this multitude of persons. Only God can do that. The most we can do is to cultivate a settled goodwill. But that is

much, and is not easy. We have to overcome in ourselves racial prejudices, class-consciousness, pride, and contempt, feelings which are in our bones, unconsciously imbibed from childhood. We say, 'After all, do my prejudices and sentiments do any harm? What does it matter if I say, "I don't like Jews, or black men, or the Russians"?' Even if my feelings do not affect world politics they affect me. The attitude of contempt spoils the root of the spiritual life, and every thought which is not in harmony with love removes me from Christ.

¶ 'A teacher of dramatic art,' writes Dr Fosdick, 'had a friendly acquaintance with a woman who one day cut her dead, and when the teacher demanded an explanation, the woman answered, "I have heard that you have a Japanese pupil." "And why," said the teacher, "should my having a Japanese pupil prevent you from speaking to me?" "Because I don't like Japanese," said the woman. "What reason have you for disliking the Japanese?" "I don't know," said the woman, "but I hate the Japanese; and," she added as she flounced out of the room, "I hate Italians."'

But is it true that such thoughts do no harm to the world? We underestimate our own importance and the extent of our influence, for spiritual states are infectious, and every thought is a force for good or evil.

I hold it true that thoughts are things
Endowed with bodies, breath, and wings,
And that we send them forth to fill
The world with good results—or ill.

The problem of peace or war in the end will be settled if there are enough people in the world who are trying to love one another without reservation and without limit. We may try to overcome hatred by fear, and folly by selfish prudence, but in the long run the spirit of man will scorn fear and trample on prudence. We must put adventure into the cause of peace and overcome evil with good, suspicion with love.

Within our passioned hearts instil,
The calm that endeth strain and strife;
Make us thy ministers of life;
Purge us from lusts that curse and kill.
Give us the peace of vision clear
To see our brothers' good our own,
To joy and suffer not alone;
The love that casteth out all fear.[1]

We may apply this truth to our own personal lives. The greater part of our lives is absorbed by our calling or profession, whatever that may be. We will take for granted that it is one in which a Christian man can lawfully engage, but we still have to ask ourselves whether we are carrying it forward in the spirit of this world or in the spirit of the Kingdom of God. What is the predominant inspiration of our work? The only kind which is owned by Christ is that which is done for the service of man.

¶ When Colonel Lindbergh landed in Paris after his first transatlantic flight he received by cable the offer of a contract for a million dollars. His reply was brief and unforgettable. 'You must remember,' he said, 'this expedition was not organized to make money but to advance aviation.'

(2) There is also a narrower circle. It is the sphere of the home. The goodwill of God was manifested in a humble peasant home, and there always goodwill should find its most fertile soil. It is the failures of family life which are exploited by others who would break it up and abolish it. They point to clashes of temperament, to cases where sheer selfishness has made havoc of what should be peaceful and beautiful; they show us homes which are too often a collection of aloof persons, each one living his own life in proud isolation, so that mutual affection has given place to mutual irritation.

In the fairy story of Ali Baba's cave you remember how the rock hid the treasure until the magic words 'Open Sesame' were discovered. There is treasure hid from us in the hearts of others, perhaps those in our own family circle, closed and sealed against us. And the word which breaks open the prisoned riches is that goodwill which comes to us from faith in Jesus Christ.

The more truly we love another person, the more deeply we understand how responsible a thing it is to love another human being. It is not true that 'all men kill the thing they love,' but it is only too true that many wound the best in the persons whom they love. Our problem, when we set out to love our neighbour, is

[1] W. M. Vories.

this: How shall we, with sure touch, help and not hinder, foster the good and not the evil, create and not destroy, give and not claim, serve and not dominate?

¶ The old Marquesa, in Thornton Wilder's novel, *The Bridge of San Luis Rey*, craved desperately the love of her daughter. But it was a purely selfish passion. She sought it as a tribute to herself, and merely for the joy of its possession, with no real love for her daughter, or desire for her happiness.

We may pray, Help me, dear Christ, to love as Thou dost love, with generous desire for the true advancement of those I love, without jealous possessiveness, with wisdom and forbearance, and not for my own sake, but for Thy sake and for them in Thee.

The Call to Awake

Rom. xiii. 11.—'And that, knowing the time, that now it is high time to awake out of sleep.'

1. It has been said of a great man, that he passed through the dream of life as one awake. Genius is life at a higher power, at a greater intensity. The great man sees more clearly, feels more deeply, wills more strenuously, than ordinary men. He is more thoroughly awake, more alive, than other people.

We are such creatures of habit, we live so much in ruts, that when a great thing happens we do not realize it. Even if it closely touches ourselves we are slow to understand all that it means to us. An unexpected sorrow is, perhaps, mercifully blunted for our sense. We know that it is true; but even while we are thinking of it our thoughts run back to the old channels. We listen for the footstep or the voice which we shall never hear again. We wait still for the touch of the vanished hand; we turn over our little pile of letters, and look for the well-known handwriting. A sudden joy is almost equally stunning. We ask ourselves wonderingly why we do not feel the exultation which we should have expected. The news is still external to us: 'like a tale of little meaning, though the words are strong.' The new experience soaks in by degrees; but we never realize it all at once in its total meaning.

Something of the same kind takes place in the intellectual world. A new truth is launched upon the world, but it takes years, perhaps centuries, for it to work itself out in all departments of human knowledge. The Copernican system of astronomy, which made it certain that the earth is not the centre of the universe, but only a planet attached to one of the stars, upset all the local imagery of heaven and hell. It shattered the orthodox geography of the universe, but it took Christendom a long time to realize it. And, in our own day, discoveries hardly less momentous have not been fully realized. We all talk about evolution, and we read books and articles, and even sermons, about it. But how few have realized all that the theory involves. In ethics, in theology, in morals, it has left nothing quite where it was. The discovery of our real kinship with all that lives and moves in the world does not detract one atom from the glory and the dignity of the humanity which God created after His own image, and which His Son deigned to take upon Him for our sins. But it does add a new lustre, a new sacredness, to the rest of creation, and the laws which it obeys. It does give a new force to that wonderful chapter of Romans in which St Paul expresses a hope that the creation will be delivered from the bondage of corruption. It does help us to understand the doctrine common to St Paul and St John, that in the Son of God all things, not mankind only, subsist. It certainly involves a new responsibility in our dealings with the lower animals. Much of this is accepted, but not yet realized. It has not yet fully affected our habits of thought and action.

¶ The last century produced a discovery nearly as important for ethics as that of the unity of mankind. Darwin and his fellow-workers proved that all life in the world springs from one root, and that the lower animals are literally our distant cousins. There is nothing to be ashamed of in the relationship. But we can hardly suppose that the other animals, if they are able to think, admit our superiority. For we have always treated our poor relations in fur and feathers as if they had no rights at all. We have not only enslaved them, and killed and eaten them, but we have made it one of our chief pleasures to take away their lives, and not infrequently to have tortured them.[1]

[1] W. R. Inge, *Lay Thoughts*, 197.

2. The gospel of Jesus Christ was a greater revelation than any of these discoveries. Think what it must have been to the first disciples of Christ to find that the kingdom to which they were invited was not of this world. Think of the terrible wrench in giving up those patriotic dreams which had comforted the Jews through centuries of exile, persecution, and servitude. Think of the shock of being bidden to welcome to the society of the redeemed, the uncircumcized, the barbarian, and the Scythian. And what rare greatness there was in St Paul, that he realized nearly all that it meant! The spiritual Israel instead of the nation; the indwelling Spirit of Christ instead of the priests and Temple; the entirely new standard of values—the loving, unselfish heart, which, in having nothing, possesses all things, instead of the worldly prosperity which in the Old Testament is the sign of God's favour—the law of living sacrifice, of gain through pain, of life through death—the sublime triads of faith, hope, love, and love, joy, peace—all these things, in which the originality and far-reaching import of the gospel mainly consists, were seized and realized by St Paul as they have been by few since. He saw at once what it must mean for him personally. The whole course of his life was changed. Those things which before were gain to him he now counted but refuse, that he might 'win Christ.' The Incarnation had altered everything, and it surprised him that others did not see that it had altered everything. There must be a veil on their hearts; they must be asleep and dreaming. 'Now,' he cries, 'it is high time to awake out of sleep. The night is far spent, the day is at hand.' It is strange to him that people can go on living as if the light of the Glory of God had not shone upon them in the face of Jesus Christ.

3. How little we to-day realize the meaning of it all. Is the world a different place to us because Christ has lived in it? Is our hope in Christ the decisive factor in the principles that we live by, in the things that we desire for ourselves and our children? We think we believe, but is our faith awake, or is it lying bedridden in some dormitory of our soul? Is it part of us at all, or furniture stacked in a lumber-room? Let it be our special business to make our religion alive and wide awake.

(1) To begin with, let us make sure what we really *believe*. Some teachers would have us regard the Creed as a 'deposit,' something to be kept safe and handed back intact. 'Lord, here is thy pound, which I have kept wrapped up in a napkin. Lo, here thou hast what is thine.' But surely what matters is how deeply we believe, not how much we accept. It is better to believe in one Article than to assent to Thirty-nine. The rudimentary creeds in the New Testament are theologically very imperfect, but those who held them were willing to die for them.

(2) We must realize our faith in *feeling*. It was a religion, not a philosophy or system of ethics which Christ came to bring us, and there can be no religion without deep feeling. It is necessary for us all every day to give some little time to private prayer and meditation; not as a perfunctory adjunct to dressing and undressing, but as a serious and essential part of the day's work. It is not perverseness or ingratitude, but apathy and dullness that keep most of us from God. We want to wake up from this dream existence into our true life, the life of correspondence with the eternal realities, the life which is hid with Christ in God.

(3) And, of course, we must *act* as persons who are awake. Our consciousness of the great revelation of the gospel must show itself in the consecration of our whole life, 'whether we eat or drink or whatsoever we do.' It must, above all things, deepen our love to God and our neighbour. 'If ye know these things,' said our Lord, 'happy are ye if ye do them.' 'He that saith, I know God, and keepeth not his commandments, is a liar!' says St John, bluntly.

¶ In the well-known account of his conversion St Augustine describes how he sat under a fig-tree in the garden debating whether he could and would break away from his pagan sins, and how he heard a child's voice from the other side of the wall saying, 'Take up and read: take up and read.' Interpreting the words as 'a Divine command to open the book' of Paul's Epistles which he had laid down not far away, he took it up and read in silence the first passage on which his eyes lighted. It was: 'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife

and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.' 'No further would I read,' he says, 'nor was there need.' It was time to act, and he acted.

So, by God's grace, the call to awake out of sleep may not be lost upon us. So our eyes may be opened to see God and do His will. And so a life of ever-increasing alertness and watchfulness may be the prelude of that clearer vision when, after the sleep of death, we shall wake up after God's likeness and shall be satisfied with it.

Three Aspects of Salvation

Titus iii. 5.—'According to his mercy he saved us.'
Phil. ii. 12.—'Work out your own salvation with fear and trembling.'
Rom. xiii. 11.—'Now is our salvation nearer than when we believed.'

It is always important in our use of the New Testament words to see to it that we attach to them New Testament meanings. In regard to this great word 'salvation' it has to be noted that its meaning is not fixed and invariable. 'In the language of the New Testament,' says Bishop Lightfoot, 'salvation is a thing of the past, a thing of the present, and a thing of the future.' In other words, salvation is thought of sometimes as accomplished, sometimes as in course of accomplishment, and sometimes as yet to be accomplished. And we have not made our own the full New Testament idea of salvation until we have learned to think of it under this threefold aspect.

1. *Past Salvation.*—The first text may serve to illustrate what is meant by saying that salvation is sometimes represented as a thing of the past. The language points back to the great decisive act in which the soul turned from darkness to light, from sin to God; already it is delivered from the guilt and condemnation of sin; already it is in a true and scriptural, though limited, sense saved. There is of course much to follow. Conversion means for no man complete deliverance from the thraldom of sin; it is but the first step in the victorious life. Nevertheless we do well to make much of the great initial change by which the soul's true relation to God is restored, for this is the way of the New Testament itself.

In an interesting but somewhat misleading comparison between Wesley and Newman, Gladstone once spoke of the Evangelical Revival as an attempt of men who felt themselves defrauded of the great living powers enshrined in the Gospel Covenant to recover those powers, and, 'as it were, to ensure the possession and enjoyment of them by compressing their whole agency into a short and single crisis.' 'This device,' he went on, 'so short, so cheap, so simple, has long ago become full of cracks and fissures.' The whole statement involves, as might easily be shown, an entire misconception of evangelical doctrine; such a 'device' as Gladstone describes was certainly not likely to be adopted by so faithful a disciple of the New Testament as was John Wesley. At the same time, it is true, all great evangelists, like Wesley or Moody, have urged with emphasis the necessity of conversion, the possibility of sudden conversion, and the danger of delay.

¶ 'To one great purpose,' we are told, John Wesley 'dedicated all his powers of body and mind; for this he relinquished all honour and preferment. At all times and in all places, in season and out of season, by gentleness, by terror, by argument, by persuasion, by reason, by interest, by every motive and every inducement, he strove, with unwearied assiduity, to turn men from the error of their ways and awaken them to virtue and religion. To the bed of sickness or the couch of prosperity; to the prison or the hospital; to the house of mourning or the house of feasting, wherever there was a friend to serve or a soul to save, he readily repaired. He thought no office too humiliating, no condescension too low, no undertaking too arduous, to reclaim the meanest of God's offspring. The souls of all men were of equal value in his sight, and the salvation of an immortal creature unutterably precious.'

Mark how St Paul, to the end of his life, thought of his own conversion. It was no mere incident in the development of his spiritual experience; it was a rending revolution which made all things new, the origin and explanation of all that followed it. It was the deep gulf fixed between the man he was and the man he had been. On that side was unrest, on this side peace; there were bondage and death, here liberty and life. This was the difference which Christ had made when, on the road to Damascus, 'according to his mercy,' He appeared unto

Paul and 'saved' him. And this, which was the experience of one, was likewise the normal experience of the saints of the New Testament.

Do we know anything of a change like this, not necessarily sudden, dramatic, as Paul's was, but none the less a change, touching the very springs of life, making all things new? Then humbly let us thank God for it; let us be sure that, if we are faithful, He who has made a beginning will also make an end.

2. *Present Salvation.*—There are numbers of men and women in the Church to whom salvation as a thing of the past is very certain. They rejoice publicly to testify how, at a definite time, and in a definite manner, God delivered them from the burden of their sins and filled them with peace through believing. Their conviction of the reality of that change has never wavered, and they are persuaded that what then was begun shall hereafter be perfected in the presence of God. The past, the future—of these we feel sure; but what of the present? We have been saved, we say; we shall be saved, we believe; but are we being saved? The 'things that accompany salvation'—do our lives bear any witness to these? And if they do not, if Divine grace is not day by day working its way to our final deliverance from all sin, have we any right to think ourselves saved at all?

¶ D. L. Moody, in his mission to Scotland, was always challenging Christians to make sure that they were not living on the memory of an old experience. A man resented the challenge and protested: 'I would have you to know, sir, that I was converted twenty years ago.' 'Yes,' said Moody, 'and what have you been doing since?'[1]

Consider what this word 'salvation' means. It indicates mainly two things: healing from a sickness, deliverance from a danger. Salvation, therefore—if for the moment we may emphasize the former of these two ideas—is wholeness, perfect moral and spiritual health; and the saved man, in this aspect of the truth, is the man who is healed of the deadly hurt of his sin. Now that restoration from sickness to health, and all that is needed to ward off from the restored soul the diseases which threaten it, is not the work of an hour or a day, but the work of all the days, taxing to the uttermost our watchfulness and strength. Are we 'being saved' in this sense, that we are gradually throwing off the spiritual disorders—the ugly temper, the harsh uncharitableness, the unlovely suspicion—which in the past have weakened and disfigured our lives, and day by day are growing up into the strength and beauty of perfect health?

¶ When an astronomer photographs a star he has to turn his telescope on the star till the light from it falls through the lens on to the photographic plate below. But when this has been done he must remember that though the star is a fixed star the earth is continually revolving and will spoil his adjustment. And it requires a great deal of care to readjust continually if the photograph is to be a picture of the star. There are those who turned their lives to Christ and had a real experience, but now their experience is the memory of something beautiful that happened twenty or thirty years ago. Every day there must be the readjustment to allow for the pull of the earth and earthly things if our hearts are to become a picture of the star.[1]

There are no true Christians whose experience is only a memory. In a minute it may please God to save us, and then, that the sinner saved may become the sinner sanctified, every day we must give ear to the Apostle's precept, 'Work out your own salvation with fear and trembling.' What has come from forgetfulness of this the whole history of religion shows plainly enough. Whenever, as Bishop Lightfoot says, men lay the whole stress either on the past or the future, on the first call or the final change, at once we get the divorce of morality from religion with all the mournful consequences that follow in its train.

3. *Future Salvation.*—St Paul is not the only New Testament writer who represents salvation as a thing of the future. 'We believe,' said Peter at the Council of Jerusalem, 'that we shall be saved through the grace of the Lord Jesus, in like manner as they (the Gentile Christians).' The same Apostle, in his first Epistle, speaks of 'a salvation ready to be revealed in the last time.' What we have received, what we are now receiving, is but a part of that which shall hereafter be ours.

Is not this the message that some of us need to hear? We live under hard conditions, which

[1] E. Macmillan, *Seeking and Finding*, 161.

[1] L. D. Weatherhead, *How Can I Find God?* 133.

make wrong-doing easy, right-doing difficult. Every inch of the road has to be fought for; it is so hard to go forward, it would be so easy to go back. And when things are so, is it nothing to the earnest man, the man who hates sin and loves righteousness, who mourns in secret before God his manifold failures to conquer the one and achieve the other, to be assured that it shall not always be so, that a day is coming, is even now nearer than when he first believed, when the power of sin shall be broken for ever, and instead of his poor half-victories and drawn battles, he shall win a perfect and a final triumph? Dr Dale is right: one of the powers by which Christ saves us now is the hope of a complete salvation hereafter.

But there is no promise in the New Testament of future salvation save for those who are now being saved. It is 'to them that wait for him' that Christ will appear a second time, unto salvation. Indeed, that future salvation is a part of, and a piece with, the salvation of the present. It is the completion and perfection in eternity of the beginnings of time. We have no right to fling shadows on the future which are not the projection of revelation itself; rather let us rejoice, because it is written that 'in every nation he that feareth him, and worketh righteousness, is acceptable to him.' The Divine eye, we are sure, can often discern the first faint beginnings of salvation, the stirrings of life beneath the hard soil, where to us there is nothing save barrenness and death. Yet let us not deceive ourselves, for God is not mocked. And if we are giving our days to selfishness and sin, if we are thinking wholly of what we have and can get, and nothing of what we are, then that great day of the Lord, which to others will come as a day of salvation, will dawn for us only as a day of darkness and of death. It is high time to awake out of sleep. Deliverance is God's work; but even He cannot deliver those who hug their chains. Salvation is His gift; but we must take it and make it our own, or it will avail us nothing. Still does the great voice from heaven cry in our ears, 'Look unto me and be ye saved!' 'Hear, and your soul shall live.'

The Soul's Security

Rom. xiii. 11.—'For now is our salvation nearer than when we believed.'

1. EVERY word of religion implies two things, an ideal to which we would reach, and the power by which we strive to reach it.

It is so with the word 'salvation.' Let us take the word as it comes to us here in the language of St Paul. It means security, the soul's security. Now of course the first and most obvious implication of this idea of the soul's security is that the soul has some distinctive knowledge of its own danger. There must be some instinct in life which keeps it continually aware of the kind of things that may prove hostile to its true growth. We could never have dreamed of security if we had not been aroused to the sense of danger. We could not preserve the ideal of security if we were not continually menaced by dangers. Even for the life of the body this is so, but it is still more true of the inner life. For there the dangers lurk within its own constitution, as indeed they do also, if in a less degree, in the case of our bodily life. In short, the soul, like the body, has a grand instinct of health. Like every instinct it needs to be developed by individual experience, and it needs to be educated by the best experience of others. There is in us all, in however undeveloped a stage, an instinct for what is morally healthy. We may remain moral children, and then that instinct will remain undeveloped or, worse still, will become atrophied by unnatural disuse. But if we make any honest attempt to increase in moral stature, our instinct will grow surer and more sure.

2. There are two ways in which this instinct may reveal its power. It may urge us to avoid dangers, or to face and overcome them. Now we cannot avoid dangers; to attempt to avoid them is to blind ourselves to the conditions, and even to the nature, of real living. We do not mean that there are no dangers which we may not avoid, that there are none which it may not be our highest duty to avoid if it be possible. There is a prudence in battle which is the highest form of courage. It is only the complete self-possession in critical circumstances which comes of courage that can discriminate between the dangers which may be avoided and those

which must be faced. And assuredly there are dangers to the inner life from which every prudent man will flee. The cutting off of the right hand or the plucking out of the right eye may be a heroic necessity, of which indeed only the heroic are likely to be capable.

But there are dangers which cannot be avoided. To avoid them, even to try to avoid them, would be to lose life, not to save it. The one chance of life for all of us is to recognize danger when it assails us and, recognizing, to face and conquer it. Even if we do not appear to succeed, resistance itself is success. The defeats of life are not irreparable. The only irreparable thing in life is the cowardice that shirks the combat, or the spiritual dullness that does not see where it is necessary. But to fight on through a thousand seeming defeats is victory. It is this that gives the soul its sense of security, the nerve and the vigour of robust health. You see the soul that seems to move gladly and serenely along the path of duty. There is apparently for it none of that disturbance and opposition which we know so well in ourselves. But that power has not been so easily acquired, nor that security gained in a day. They have been wrought, they are being wrought even now, out of the repeated conflict of the inner life. Every power of the soul has been a conquest. Patience has been wrung out of the tangle and confusion of a thousand temptations to impatience. It was only an incessant watchfulness that could have slain the many-headed hydra of selfishness, and that tireless watch *is* the unselfishness which fronts us so serenely to-day.

¶ 'I have never had my temper so tried as it is every day now, but I don't intend to give way.' So Edward Wilson wrote during the first winter of the *Discovery* expedition. He set himself in those days to overcome a fault which had sometimes made him difficult to live with. 'He had been critical and censorious, and his caustic tongue gave offence—though indeed he always suffered when he was "out of love" with anybody for long, and hastened to gain forgiveness. His moral progress is shown by the fact that he was "Bill the Critic" and even "Bill the Cynic" to a few of his comrades of the *Discovery* days, but he was "Bill the Peacemaker" to all without exception on the *Terra Nova* and ever after.' [1]

[1] George Seaver, *Edward Wilson of the Antarctic.*

So it is that strength is always gained. The only security of the soul is its power of possessing and directing itself, and that power is the long result of its conflict with all its own lower tendencies. The enemy is within and this enemy is, in the last resort, notwithstanding the many forms under which it may assail us, one. It is the tendency to ease, to self-satisfaction, the tendency not to struggle upwards. The soul would choose the line of least resistance. But there is something in it that tells it that that is not its life, but its death. Its very life calls it to the high ventures, to the joy of battle, to the effort after the unattainable. And in that effort it does attain something of which it cannot be dispossessed—a new power, a new certainty of power, a new joy in power. It attains health. It begins to live in its natural atmosphere, to trust itself to the large free air of life, to feel the beating of a Divine pulse in the world's life. It has escaped from the fetid odours of life's sick-room, as it has escaped from the dull stupidity of life's sensual carouse.

3. So the real security of life does not lie in cleverly evading its risks, but in courageously taking those risks which it always involves. And yet that is not a thing which can be done lightly. It needs an impulse which will be strong, constant, undeniable, an impulse which, while it is most truly of ourselves, is also greater than our ordinary self. And that impulse is our faith in God, our faith that it is His power that is working in us both to will and to do what we are conscious of willing and doing ourselves. Life does not struggle onwards and upwards without that Divinely inspired faith in the eternal worth of life. It is God's part in our salvation. He is in its very constitution. He shares in that conflict with itself by which it continually grows out of itself into something greater. Our faith in Him is the faith that life is worth living well, the faith that we can so live it, but that, in order to live it so, we must take its risks manfully, the faith that cowardice alone can paralyse the soul's life, that courage alone can sustain its healthy energy. In this faith we shall attain the high security which is God's greatest gift, the only security which life can gain or which it ought to desire.

¶ Chiang Kai-Shek, the Chinese generalissimo, after his release from the rebel army, gave an

address to the Church in Nanking and told of his experience during his two weeks' captivity. 'Without faith,' he said, 'human affairs, both great and small, are difficult of achievement. Often when face to face with opposition and possible danger we mortals are prone to retreat and to abandon our work half-way. Such lack of confidence in ourselves is often due to the absence of a strong religious faith.

'I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. But never before has this sacred book been so interesting to me as during my two weeks' captivity in Sian. In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness.

'Following my detention my captors presented me with terms and demands, with tempting words of kindnesses, with threats of violence and torture, and with a public trial by the "People's Front." On every hand I was beset by danger, but I had no thought of yielding to pressure. My faith in Christ increased. My strength was redoubled to resist the rebels and I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest. A man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained.'

We shall deceive ourselves, however, if we imagine that we can ever reach an undisturbed security. For that would mean that we had ceased to strive, that life had ceased to be the life we know—the life which must always take new risks because if it would grow it must always aim at higher things. And so it was that that great master of the spiritual life, St Paul, who forgot the things that were behind and stretched forward to the things that were before, ever pressing onwards towards the goal to which he was drawn by the calling of God, could urge upon his disciples the necessity of working out their salvation with fear and trembling. The soul of man is not healthy, it is not seeking health, if there does not brood over all its energy a great awe. How could it be otherwise? God has called us to be that supernatural seed growing out of the natural soil, facing all the risks and accidents of natural growth, turning every natural power and opportunity to account that it may grow the more surely to the full stature of God's supernature. But it will still be a security rooted in awe, the security of a life still in growth, the security of faith and courage, not the security of ultimate attainment. And if we have thought of salvation as a Divine gift which dispenses the soul from the risks of living, we have done our best to destroy its reality, and even to prevent its possibility, in ourselves.

The Second Advent

Rom. xiii. 12.—'The night is far spent, the day is at hand.'

1. When the Apostle wrote these words he was nearing the end, not of an ordinary letter, but of a carefully-thought-out argument for faith in Christ. In writing to the Christians of the imperial city of Rome, he urged that Christ died and lived again that He might be Lord of both the dead and the living. He sought to explain the nature of the Kingdom of God which Christ came to set up; it was, he finely concluded, 'righteousness and peace and joy in the Holy Spirit.' Neither the then state of the world, nor even that of the Christian community at Rome, seemed to confirm the Apostle's message. But just because in the fullness of time Jesus, the Christ of God, had come, the Apostle was confident that the dawn was approaching: 'The night is far spent, and the day is at hand.' St Paul knew full well that humanity's troubled past, with its bitter perplexities, its struggles within and without, was naturally expressed by the simile of darkness. The endeavour of Christ's early followers to walk in their Master's footsteps was only too obviously like the attempt of a man to keep to a difficult path at night time. The Roman converts were tempted by sins, some as insidious as, and others even more gross than, those to which we all tend to yield. The Apostle had heard of dissensions among the converts. He knew their moral weakness. Like a wise man, he learned without surprise that among them there was strife and jealousy, revelling and drunkenness—the vices of the paganism in which they had lived before they accepted the gospel of Christ. Yet he was also sure that there were signs of better things. There was,

he had heard, in the newly formed community a loyal desire to serve Christ, and a love for the Saviour which was showing itself in spiritual growth. So he was led to say confidently, 'Salvation is nearer to us than when we first believed.' The power of the gospel was being revealed in the life of each sincere follower of the Lord; and thus of each one it was in some sense true that 'the night is far spent, and the day is at hand.'

2. Probably, however, these words also refer directly to the Second Coming of Christ. The night of Christ's absence is nearly over and the day—dawn of His appearance—is at hand. Our perfect salvation is to be brought when He appears, and in this lies the call to alertness and expectation.

Whatever view we take of Christ's Second Coming, it must not be allowed to fall into the background of our thoughts. There are three reasons why we cannot afford to give it up.

First, there is nothing in the New Testament and nothing in our knowledge of history to encourage the view that this world is ever likely to become, by means of enlightened human effort, an ideal dwelling-place for human beings.

Secondly, experience does not tend to show that men are necessarily made good by improving the outside of life. There is greater capacity for wealth production in the modern world than the ancients ever dreamed of, but men are as selfish as ever in their manner of using it, and as ruthless in their material rivalries. Nay, more, we have reached a point at which it must be honestly confessed that we have succeeded in acquiring a greater mastery of natural forces than we are morally fit to be entrusted with, and no greater danger threatens our civilization.

¶ Sir Richard Gregory, in a recent address, drew attention several times to the dangers attending modern scientific discoveries. He said that many of these discoveries had added, not to the amenities of modern life, but to its degradation. It was the duty of men of science to prevent the application of new forces to purposes of destruction. Research could become a social danger and an excuse for scientific barbarity. It was strange that the social reaction to the gifts of plenty made possible by scientific research was the prostitution of scientific effort to purposes of destruction.[1]

[1] J. T. Inskip.

Thirdly, the day must come when, as the Bible assures us and science affirms, this old earth will have run its course and passed away, and the human race along with it; and, whatever be the mode of that passing, we cannot fail to be concerned with what lies beyond. Individually we are passing now. But we shall not have done with life; that goes on. And the question of questions that we have to face is, What are we making of life?

3. The answer to this question is that faith in Christ implies aiming at a new quality of life and in a new power. What came to the world in Jesus of Nazareth nearly two thousand years ago has to be worked out in ourselves and expressed in all our relationships. We know not how or when God will intervene to deliver us from our present bondage, but we know that He will do so, for this is His world, and He cannot forsake it. Our salvation may be nearer than we think, and no follower of Christ should be so faithless as to cease to look and labour for it. The truth is always other than merely what appearances proclaim; Christ is always coming in the hearts and lives of men. He cannot be stayed, and He shall yet be manifest—perhaps more speedily and overwhelmingly than most of us dare to hope—in an invincible uprising of the latent good that slumbers in the human soul, sweeping away before it the nightmare of universal dread, and bearing on its wings to the uttermost corners of the earth a new and joyous confidence in the reign of universal fraternity and goodwill. If we believe this we must act on it. Not even omnipotence can deliver us from our ills in spite of ourselves. Spiritual ends are attained by spiritual means, and the one force that can save and lift humanity is the Spirit of Christ operating through the consecrated wills of the men and women who really believe in Him and are prepared to dare everything for His sake.

¶ 'I do sometimes dream dreams, and I see a vision of what the world will be when the spirit of love and sacrifice, which has actuated some noble spirits in all ages, and which shone with the glory of full perfection in the life and example of Jesus of Nazareth, shall animate all men. I see this sordid struggle for a material existence superseded by a social order in which men seek the gratification of their natural ambitions not by the amount of tribute they

levy on their fellows, but by the greatness of the service they can render to them. . . . I see everywhere a change come over the face of the landscape; every meadow smiles with plenty, every valley blossoms as the rose, every hill is green with the glory of Lebanon. I see a revived art and a revived literature; I see a people, healthy, happy, cultured, contented, whose wealth is life, full and free, whose "ways are ways of pleasantness," whose "paths are paths of peace." And my vision extends beyond the confines of my own dear land, and I see this spirit of brotherhood among the nations has broken down international barriers, and international hatred is no more; the sword is beaten into a ploughshare, the spear into a pruning-hook, and the peoples of all lands are one, each freely sharing of its special bounties to add to the comforts of all. Is this but a vision, or is it a prophecy of a day that shall yet dawn on a world ransomed by love and sacrifice?'[1]

4. There is one special task to which the Church of Christ is urgently called at the present time. It is that of moralizing the group mind. We shall have to master and train the herd instinct so that it shall become something worthier than a mere co-operation of material interests; we must purify and ennoble the group consciousness, whether that of the nation or that of the class; and this will be a very difficult thing to do, because the group consciousness is so largely sub-rational.

¶ The great German thinker, Troeltsch, stated in one of his last lectures that an imperative work of the immediate future, if civilization is to be saved and spiritualized, must be that of overcoming the selfishness of the group, a selfishness as potent for mischief in its way as the selfishness of the individual though seldom perceived to be such.

'Righteousness exalteth a nation, but sin is a reproach to any people.' What we would not stoop to do in the case of our next-door neighbour becomes no more reputable because done by the community as a whole and to another people. Once see this clearly, and it will make all the difference in the relations of one class with another or one people with another.

5. There are dark hours in every individual life when all that once was bright and blessed in our experience seems to us to have perished for ever without hope of resurrection. John Bunyan knew what he was talking about when he placed the Valley of the Shadow of Death after the Valley of Humiliation, for the one does commonly succeed the other; it is when we are brought low and have our hardest battles to fight against the enemy within ourselves, the temptation to let go our grip on the great essentials of right living, that the hobgoblins of the night begin to gather round our path and we can neither fight nor fly. Bunyan's Pilgrim did not know the sound of his own voice—a most suggestive touch that, so true to life. Which self is it that we are listening to when we preach despair to ourselves in the black moments that blot out the memories of past joys; is it our best self or our worst? Nine times out of ten, when a man has lost touch with high and holy things, it is his baser nature that is dictating his thoughts; the voice that is speaking is not his real voice though it deceive him into thinking that it is his final judgment upon life; it is a whisper from the pit of hell.

Listen, then, to this word of authority: 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' The danger is not what we think it is; it is not that we may continue in darkness for ever, but that we may prove unfaithful to the call of the morning. 'The night is far spent, the day is at hand.' The worst part of any dark experience is the feeling that it will never end. But this is sheer delusion; it is not the will of God that any soul should abide in the prison cell of sorrow and sin, and the two are more often found in conjunction than is commonly supposed. 'Unto you that fear my name, saith the Lord, shall the sun of righteousness arise with healing in his wings.' Every day is a new advent of Christ, every morning the refreshing beams of His love shine anew upon our waking eyes. Rise up to meet Him; shake off the deadly deceits which accompany loss of vision; put on the whole armour of God, and go forth into the light.

[1] Philip Snowden.

The Panoply of the Soul

Rom. xiii. 14.—'Put ye on the Lord Jesus Christ.'

These words, like most other utterances of Holy Scripture, are illuminated by their context. They stand in a paragraph which brings up the thought of weapons and of war. The Christian is called upon to be up and waking, not to consciousness only, but to action and to battle. He is to throw off the works of darkness, and to 'put on' instead 'the armour' of light, and so equipped to move up and down amidst the realities of life. This is the special reference stamped here upon the word 'put on.' The thought is not of a robe, rich and flowing. It is of coat of mail and cap of steel. It is of the knight panoplied for the battlefield.

To put metaphors and similes aside, we look here at the Christian arming himself, as to his whole being, with what shall give him victory over sin; with what shall make him—not hereafter but now—more than conqueror against the powers of evil.

Think now of the phraseology of this text. Here again is 'put ye on.' But here, for the armour of light, stands this astonishing equivalent and synonym—the Lord our Redeemer, the Person, the Self, of Jesus Christ. It is the Lord—in all the significance of that great word; the heavenly King, the eternal Master. It is Jesus, in all the significance of that human name; Son of Man, rescuing His brethren from their sins. It is Christ, in all the significance of that mystic title; the Anointed, the Possessor of the Divine Spirit, the Giver of that Spirit to His people. It is He who now takes the place of the armour of light. 'Put ye on the Lord Jesus Christ.' So we shall be able to withstand, well able to overcome.

1. To realize our need of Christ we have just to remind ourselves of an old, an unalterable thing—the infinite holiness of God and the all-pervading sinfulness of man. We have just to look at the absolute spirituality of the holy Law to see there pictured as in a mirror, not now the cruder sort of sins, things done and said in dens of vice, not now the opener forms of a gross self-indulgence, but the thought of foolishness, the resolve of petty selfishness, the burst of small impatience, the consciousness of neglected right and permitted wrong, the lack of love of our Lord, the tacit refusal to live out our life, which is not our own, to Him, the non-response to His Spirit's strivings, the subtle preference of self to Christ which lurks in the kernel of every sin. And see, too, the environments of influence and circumstance, which do not *create* our sin, but which bear, as by a law of moral gravitation, upon our sinfulness—the pains and the pleasures, the cares and the ease, the crowd or the solitude, the blame or the praise, with which the Tempter works on our already tainted will. In all this we see our failure and our need.

2. 'Put ye on the Lord Jesus Christ.' Here is that by which we can be more than conquerors. Take our sins at the worst; this can subdue them. Take our surroundings at the worst; this can emancipate us from their power.

(1) The Lord Jesus Christ is Himself a Fact. He was, and being what He was, He is. The Christ of Prophets, Evangelists, and Apostles is. Sure as is the existence now of His universal Church, as the observance of the historic Sacrament of His death, as the impossibility of Galilean imagination having composed, not photographed, the portrait of the Incarnate Son; sure as the glad verification in ten thousand lives to-day of all that the Christ of Scripture undertakes to be to the soul that will take Him on His own terms. So sure, drawn across all oldest and all newest doubts of man, lies the present fact of our Lord Jesus Christ.

¶ Jesus is to me the living Christ, speaking to my inmost heart here and now. He is present with me each day in my daily life. He takes up these words which the first disciples placed on record in their gospel narratives centuries ago, and makes them His very own. He is His own interpreter as He speaks to my heart, saying, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' He says to me each day, 'I am the Bread of Life.' [1]

(2) Then it is a fact that man, in the mercy of God, can put Christ on. He is not far off. He says to us, Come to Me. He unveils Himself as literal partaker of our nature. He shows Himself to us as stricken and smitten, our Sacrifice of Peace, our Righteousness through faith. He is prepared to take, with regard to

[1] C. F. Andrews, *Christ in the Silence.*

our will, a place of power nearer than all circumstances, and deep in the midst of all possible inward traitors; a power Divinely personal working in us, resources not our own for purity, and peace, and victory, which are just in their essence this—the living presence of our Lord, as our source of life, our origin and cause of patience, of unselfishness, of strength for steadfast and prosaic duty, of ever new desire and will to work for Him, and for our fellow-men. Personal touch with Him, personal committal of self to Him, personal use of Him—here lies the talisman for actual power, and for the service which is freedom and command.

¶ I once worked for some time with a young man of good abilities and good character. But I should not have said that he had any real knowledge of his Saviour—any 'saving experience of Christ,' to use a phrase more common fifty years ago than to-day—and he was timid, lazy, and a little selfish. Then he gained real knowledge of Christ and has since done great things in the Master's service. The last time I met him he said to me, 'You know my faults and failings if any man does, and you know what I was as a young man. But this I can say with truth. I have never put my hand to any work which I have not brought to success, provided I went to it feeling that Christ sent me, and tackled it in His strength.'[1]

3. As we all know, this is part of the verse that arrested St Augustine. It brought him over the line into the Kingdom of God, and he was one of the greatest forces in history.

It may not be easy to understand how these words came to have such an effect. It looks as if a change of nature were something we could achieve by an act of will. Many of us have tried that kind of thing. We have got up in the morning saying to ourselves that for to-day we will remember that we are Christians and act in that way. But it is rather artificial, a bit of a strain, and it breaks down. There is something lacking. The naturalness and simplicity of Christ-possessed living is absent. And sooner or later we fall back into the old impatience and selfishness.

St Paul does not mean that 'putting on' Christ is effortless. It takes thinking and praying; and often there is a struggle to make and a battle to win. Yet we must not forget that Christian living is a fruit. It is the fruit of the Spirit—the product of an indwelling life. It comes from a central spring within the heart. But that Spirit is a gift. There is no other way of getting it.

¶ Here is a factory complete with all the latest machinery. How is it to work? There must be power to drive the wheels. The engineer fills the boiler, kindles a fire, and steam is born. It looks as if he had done it all. But the energy of steam is a gift from without. It really comes from the sun. The engineer has merely appropriated it and set it working. The sailor on a sailing boat does not make the wind. He only sets the sails. The wind does the rest.

The power of Christ within us is His gift. And the one condition on which He gives it is that we will receive it. We must be sincere and ready to follow where the Spirit leads. We must do what Augustine had to do, and make a clean cut with sin so far as that lies in our hands. But the way into the power of Christ is very simple. It is just by trusting Him. It is by accepting the fact that His power is ours.

It may be our difficulty is that we find it hard to trust. Even here He can meet our need; for faith is His gift. John Wesley had to learn that. 'How does this faith come?' he asked the friends who spoke of it. 'It is the gift of God,' they said. Wesley found it true, and later he could sing, 'All I need in Thee I find.' Though we have nothing but our need, we need not fear to come to Him. For even the power to receive His power He is waiting to give us. The neediest of us can begin there, and the victory is sure. 'I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.'

[1] Peter Green, *This Our Pilgrimage*, 97.

The Critical Temper

Rom. xiv. 4.—'Who art thou that judgest another man's servant? to his own master he standeth or falleth.'

In this section of the Epistle St Paul is discussing the relation of Christian to Christian, particularly the connection between those he calls 'weak' and those he calls 'strong'; and indeed especially as regards certain customs of eating, drinking, and the keeping of certain

days. A small topic in itself, but he shows, as his Master also so often does, how eternal principles are involved in such small things.

The Church at Rome, like every other, was made up of persons at various stages of spiritual development. Some who had fully apprehended what freedom in Christ meant, how that they were released from all bondage to law as such, and accountable only to *Him*, to live in growing harmony with His spirit, felt that they were free, for example, to eat meat if they so chose. Others decided to confine themselves to a diet of herbs. The latter had probably belonged to some strict sect before becoming Christians, and they had felt it helpful to their spiritual life to deny themselves certain things. Now, when there are two such parties, there is danger, on the one hand, that the Christian, conscious of his true freedom, may despise his fellow-Christian as one still in bondage; on the other hand, there is the risk that the stricter person may judge or even condemn the—as it seems to him—lax person. Paul points out that the service of both is acceptable to God. He commands the strong to welcome the weak unreservedly to their society and friendship, and in even severer tones forbids the weak to judge the strong, forbids that pharisaic censoriousness which is too often the result of an ascetic attitude.

From this and similar passages in the Gospels it becomes perfectly clear that Christianity condemns the judgment of one human being by another; and it is this subject of judging or criticizing that we shall consider.

1. It is always instructive to compare the actions of a man with his statements, and, as a matter of fact, it is what the world, very shrewdly, is always doing. 'Action is the test of belief.' Let us first study the action of Jesus in this regard. Two incidents will suffice to illustrate it. One of the crowd on one occasion, we are told, said to Him: 'Teacher, tell my brother to divide my father's inheritance with me.' But He said to him: 'Fellow, who made me a judge over you?' and immediately warned the crowd about greed. Another case is the beautiful story, rescued from some lost Gospels and found mostly between the seventh and the eighth chapters of St John—the tale of the adulterous woman. All her accusers slunk away self-condemned, and in the end the Master Himself refused to condemn her. Instances could be multiplied: and if we find that there are cases where He does really judge, these simply go to show that He was no mere man, but had received authority from His Father to judge when occasion demanded. This being the case, the numerous occasions on which He refrained from giving any judgment whatsoever derive fresh significance. With regard to Paul, we find that he occasionally, with an apostolic authority sanctioned by his Master, condemns immoral members of his churches; but he never judges another Christian's conscience, and he leaves those outside the Church absolutely to the judgment of God.

Four reasons may be given why we should not judge.

(1) We must not judge, *because we do not know*. Each of us is a product of a large number of tendencies and experiences, which in no two cases are absolutely identical. Even if we take the several children of the same parents, we find that, though they all have the same ancestry, are brought up under the same roof, have the same environment, and attend the same school, when they reach maturity there may be physical resemblances between them, but, as often as not, their natures differ greatly from one another. Their tempers, tastes and ideals, motives and attitudes differ very greatly. If this be so in the circle of one household, what must the totality of difference throughout the world be? We cannot understand the mainsprings of another's conduct. As we cannot know any other person but partially, even if we live a lifetime with him, that is a reason for refraining from judgment. From these considerations we see that, as a Creator alone knows all His creations, so He alone is fit to sit in judgment upon them.

How shall we judge their present, we who have
never seen
That which is past for ever, and that which
might have been?
Measuring by ourselves, unwise indeed are we,
Measuring what we *know* by what we can hardly
see.[1]

(2) If we do judge, *the chances are that we shall be really unjust*. A certain action is performed by a person. We look at the action purely by itself—supposing we do not suffuse it with the gall of personal dislike—and we express

[1] F. R. Havergal.

our judgment of the doer at once, without pause or hesitation. And yet, what is behind the action may be as different as possible from what we have imagined. It may seem a poor action from our standard, but in the eyes of the all-seeing God it may be the first step upward in the spiritual life. The person who performs this 'poor' action may have hitherto done little but what was positively evil. What we see is the putting forth perhaps of the first tentacle to obtain a foothold on a plane a little higher. This modest attempt is made. The timid soul is just gaining courage when we break in with our rough-shod criticism. What is the effect? In nearly every case it will be to dishearten the person, to make him feel that there is no sympathy in the world, that it is too hard to live a good life, and, finally, that it is not worth while.

¶ We should always be kind to any attempt at amendment; an idle sneer or look of incredulity has often been the death of many a good resolve.[1]

(3) If we judge, *it is really ourselves that we are judging*, and not the person we think we are judging. There is so much more of ourselves, whom we do in a measure know, than of the judged person, whom we do *not* know, in every judgment we make. In no way do we betray ourselves to our fellows more than by our judgments of others. It is a curious law of human nature that the very faults we condemn most severely in others are very often the faults of which we ourselves are, consciously or unconsciously, most guilty. A shrewd observer of human nature will therefore draw his own conclusions when he hears a judgment of one person by another. Contrariwise, we rarely condemn others for faults of which we are not ourselves guilty, the reason being that we do not understand those faults so well.

¶ Frederick Denison Maurice wrote to his mother: 'Of all spirits I believe the spirit of judging is the worst, and it has had the rule of me I cannot tell you how dreadfully and how long. Looking into other people for faults which I had a secret consciousness were in myself, and accusing them instead of looking for their faults in myself, where I should have been sure to find them all; this, I find, has more hindered my progress in love and gentleness and sympathy than all things else.'

[1] Lord Lytton.

(4) *The habit of criticism develops in us conceit*, overbearingness, hardness, and cruelty, and makes us perhaps of all mankind the most detested. If we therefore care for the good opinion of our fellows—and most of us do—we shall seek to check this tendency in its earliest stages.

Silence in such cases has the same tremendous power that it has in some others. The silent member of a party gets credit for superior wisdom, whether he possess it or no. Again, in the matter of tale-bearing, by refraining from the repetition of some ill-natured remark about a person we may save incalculable harm. So, by keeping silence about an action which we inwardly disapprove, we keep our spirits sweeter and prevent a deal of exaggeration and harm. The judgment we deliver will be made more and more severe as it passes from mouth to mouth, until in the end we shall not be able to recognize our own comparatively charitable remark. And remember it will always be given as ours; and, in proportion as our position or reputation is high, so much the worse harm will be done. It is, therefore, a good rule, if one cannot honestly say anything good, to say nothing at all.

¶ In a letter to his wife, Edward Wilson wrote: 'God guide and keep you in the happiest path of life, peace of mind, and a firm determination to be silent and say nothing when things go wrong, and to look always for something that is lovely and of good report, worthy of your notice and your words. Better to say nothing than to condemn, and to laugh with than to criticize, and so *much* happier. Ignore things and people that insist on going wrong, and assist the right in the least of all things by your approval and by your notice. Isn't this better?'[1]

2. Is there never an occasion, then, on which it is the duty of a human being to judge, or to express a judgment? Remembering that it is the judging or the criticizing spirit that is specially condemned by our Lord, we may perhaps admit that judgment is allowable on occasion, if there be an entire absence of that spirit in the judgment.

Let us take, first, the case of the law-court judge. What are his antecedents, his circumstances, his attitude? A judge is a man who

[1] George Seaver, *Edward Wilson of the Antarctic*.

has had long experience of law-courts, particularly as an advocate, in the sphere of defence. He ought to have acquired a profound knowledge of human nature, and also, such bias as he has is likely to be in the direction of mercy. He enters court, and carefully obtains all information he can get for or against the prisoner; he considers all the evidence in the quiet of his own study, and then, after all these preliminary safeguards, he gives his summing up. In a criminal case he does not even give the verdict, but merely advises the peers of the prisoner at the bar, to help *them* to the decision. There is all the difference in the world between such a situation and that of a person with the critical temper.

Is there any other case where judgment is allowable? We may admit that there is, if three rules are observed: First, if the person judging has the requisite knowledge and is allowed by his peers to have such; second, if he is called upon to give judgment, either by earthly authority which he cannot disregard or by the imperative voice of God within him; third, if the faults are condemned in as impersonal a way, and if as little is done to hurt the real feelings of the person judged, as possible.

3. The antidote to the critical spirit is the spirit of love. Like everything else, this has in most of us to be cultivated. There are those happy natures, beloved by all of us, who almost from their birth breathe forth a spirit of love, kindliness, and sympathy; but most of us are not built that way. For many, the attainment of such a grace may be the result of lifelong prayer and struggle. We are so obsessed by our own point of view that we find it very hard to understand that of another. One way to break down barriers is to cultivate kindly action. If our fault is greed, let us freely give something we shall really miss to someone else. So, if we are inclined to be critical, we should let ourselves go in commendation, when we can honestly do so. That will release some obstruction within us, and our mental attitude will gradually become more charitable and kindly. After all, what we really want is to be conformed more and more to the spirit of our Master. Let us study His life more and more closely, and pray for His Spirit to help us. We shall at last be free from the judging spirit and full of the spirit of love.

The Observance of Sunday

Rom. xiv. 5.—'One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.'

One of the most remarkable instances in the New Testament of the triumph of the spirit over the letter as illustrated in human character is to be found in St Paul's treatment of the question of the Jewish Sabbath. In a time of transition like that in which he wrote, perpetual difficulties and constant questions about the consciences of weak brethren were sure to arise. The Jews who became Christians continued their religious practices, among which was the observance of the Sabbath. Who that knows the value of such a habit could have wished them to do otherwise? The day and its observance meant to them a great deal—a great deal from association, a great deal as a welcome recurrence of physical rest. It was a religious institution of great value to them. St Paul recognizes their perfect right and even duty to keep it—'He that regardeth the day regardeth it unto the Lord.'

But the early Christians who were not Jewish converts did not keep the Sabbath as a religious duty, nor is there any evidence in St Paul's writings, or in any New Testament writer, that goes to support the theory that the early Christians transferred the customary observance of the seventh day to the first day. The one only thing that St Paul assumes about the first day of the week is that Christians would meet on it for worship, and that is the only practice we find associated with Sunday.

The assembly for worship was rather a privilege which no one would forgo willingly, than a matter of Divine commandment. As Christ had cleansed and sanctified all things, so that nothing was especially clean; as He had proclaimed God as the Father of all, so that there were no peculiar people, so that there was neither Jew nor Greek, Barbarian, nor Scythian; —so He had taught that God had sanctified all time.

The institution of Sunday was not in the nature of a law to be obeyed, like the law of the Sabbath. Sunday was a free gift of God, to be enjoyed—something which Christ secured for His Church by the special honour which He paid to the first day of the week by rising

from the dead and sending the Holy Spirit on that day; something which God had given to His people in this toiling world; something which people were glad of. No coercion, legal or moral, was required to compel them to keep Sunday. It was gratefully received by men as a gift of God.

It is Christ's way in the training of His children not to tell them too narrowly what they are to do, but rather to provide them with broad general principles which shall guide their conduct, not in one detail of life's problems, but in all.

In mountain climbing it will sometimes happen when a very dangerous place has to be passed—say, a steep slope of ice on which every little splinter that is dislodged goes hissing down for thousands of feet—that the guide will pause, cut two or three steps, then stoop and place your feet in the first of the steps he has made, showing you exactly where and how to stand, then cut a few steps more and pause again, until you are past the danger. But mountain climbers are not to be made that way. It is safe, no doubt; but after one ice-slope is passed this novice is no better able to tackle the next. To make a climber he must be left to himself; he may and must watch how the guide places his own feet, but after that he must traverse the awkward place alone with no more help than the rope affords with which he is always linked to his guide. It is so with the climbs of our moral life. Christ, our Guide, has left us with the general guidance of His example, with broad principles sufficient to enable us to climb safely, and He is willing always to be on the same rope with us.

Keeping these things in view, let us see what conclusions we may lay down in regard to the keeping of Sunday.

1. Christ could afford to make but little distinction between the Sabbath and ordinary days, because for Him every day was a Sabbath: He was always about His Father's business. A scrap of papyrus was dug up some ten years ago from a rubbish-heap of an early Christian city in Egypt, and on it were discovered some words of Christ's which were not in the Gospels. Among them were words of which the translation may, perhaps, be this: 'Except ye make the week a Sabbath, ye shall not see the Father'; or, to quote this wonderful saying in full, 'Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye make a Sabbath of the week, ye shall not see the Father.' So Christ could afford to make but little distinction between the Sabbath and ordinary days, because for Him every day was a Sabbath. He made a Sabbath of the week. We can afford to make but little distinction between Sunday and ordinary days *if we make a Sunday of the week*. But to make a Sunday of the week and to make a week-day of the Sunday are two very different things.

¶ They tell of San Carlo Borromeo, the Cardinal Archbishop of Milan, that one day he was playing cards with two priests when somebody started the question, 'What should we do if we now knew we had only a minute to live?' One priest said he would pray, and the other that he would run into the church. 'And I,' said Borromeo, 'would go on with the game.'

2. We may do anything on Sunday, but there are many things we *must not* do.

(1) We must do nothing which will interfere with the rights and the conscience of others. If anybody's theory or argument is, 'I can do this or that, be it amusement or work, I can do it without harm—indeed, I think it does me good,' we have, even if we are right (a large if), only said half what needs saying. We must be able to go on to say, 'I am certain it is best for everybody that I should use the Lord's Day as I do. Nobody is in danger of losing the right use of his Sunday because of what I do, or join in doing. Nobody, if I can help it, shall be led by my example to misuse or waste his Sundays. I am on my guard against what may make us drift, even unintentionally or unconsciously, into what will spoil our Sundays.'

¶ In our day certain parts of 'sport' have become organized business; and here is involved a principle where the Christian is bound to stand fast—organized sport of any kind is practically certain to entail Sunday labour. To make your neighbour work on Sunday in order that you may play is in flat contradiction to the elementary Christian rule of seeking your neighbour's good. It is not possible to eliminate all Sunday labour, but it is a Christian duty to reduce it to a minimum. Therefore, 'If you must have entertainments on Sunday, let the amusement be simple and home-made, and do not cry for

professional entertainers. If you must go motoring on Sunday, drive your own car, taking the food you need with you, and do not reduce country villages to godlessness and unrest by expecting them to feed you and get out of your noisy way. If you entertain friends, do it simply and do the extra washing-up yourself. If you play games, take care that you are not making necessary a lot of Sunday labour.'

The Christian can never consider himself alone. He is utterly committed to that kind of outlook which regards it as of paramount importance to see, so far as he can, that other people have a share in the 'good' which he himself desires.[1]

(2) We must do nothing which will interfere with the development of our own soul. Dr Dale in one of his books says, and rightly, that the questions which perplex some good people as to what ought or ought not to be done on Sunday never ought really to be asked at all. We ought not, he says, to ask, 'Shall I, by doing this, break a law?' but, 'Shall I, by doing this, miss a blessing?' Now for our own soul's sake there are needed seasons when we go apart for awhile, lay aside our ordinary work and occupations—not because they are not sacred, for they either are or ought to be—and give ourselves up to the direct culture of the soul's growth. Sunday is the day when we celebrate the resurrection of our Lord. It is surely fitting that a large part, at least, of our thoughts, our acts, and our reading should fit us for the resurrection which He desires to repeat in us, from our dead past to higher things.

¶ 'I have had a long lifetime's experience of, on the whole, a somewhat scrupulously kept Lord's Day. And that day, so kept, has been to me one of my chief blessings in a life full of such blessings. I can testify, and that with the most entire integrity, that from my childhood down to this hour I have greatly loved and greatly valued the seclusion, and the silence, and the rest, and especially the reading proper to the Lord's Day.'[2]

If ever the *duty* of worship is to be recognized, it will be by putting the *privilege* of worship forward, by re-stating it on the highest grounds—not by making all innocent pleasures on Sunday afternoon seem sinful, but by setting forth Sunday morning worship as the offering which sanctifies all else. It is beginning at the wrong end to say, 'You shall go to church, and for fear you shouldn't go you shall be induced to think everything else sinful.' The right way to speak to men is to say, 'There is this great opportunity; use it, and you will live.'

Religion will never do all it may and might for people till Sunday observance and other things are put forward, not as a bondage, but as a privilege which makes all life a new thing. There are questions that want restating. The Sunday question is one. It wants restating on the high grounds of Christian privilege, on the grounds of the new 'law of liberty.' An intelligent view of the privilege of worship is the keynote to the right view of Sunday, and that once gained, all subordinate and secondary questions with one exception may be left to settle themselves.

[1] E. S. Woods, *A Faith that Works*, 196.
[2] Alexander Whyte.

The Source and Power of Influence

Rom. xiv. 7.—'For none of us liveth to himself, and no man dieth to himself.'

It is from the passage on tolerance and the great need for forbearance that these words are taken. One man, says the Apostle, eats herbs, another meats, and another keeps certain days and seasons. Others, however, abstain from these things; but the one who abstains ought not to judge the one who eats, and vice versa. All ought so to walk as to give 'none occasion of stumbling,' because 'none of us liveth to himself.'

Now, though the text in the original intention of the writer may have been restricted in its application to mere external observances, it has a far wider signification. 'There is not one whose life concerns himself alone.' Surely we have here more than a hint of the great truth of the solidarity of the race.

Our lives interpret life for another. Our conduct is the inspiration of that of our fellows. And what we think and speak and do is one of the formative factors in their lives, and will determine, in a way, their thoughts and words and deeds. That is one of the facts that invest life with such awful significance. If we could live quite alone. If we could shut up our character within the limits of itself. If we could say we would be detached. But we cannot.

Great forces have streamed into our lives, and, for good or evil, have directed their currents. And from us those same forces will go into the lives of others, and contribute to the formation of their characters. Day by day, by the way that we think and desire and speak and act, we contribute our part to the creation of the moral atmosphere of life—and that is a powerful formative influence in the life of all. And day by day we wield special influence upon the life of others in the shop, in the school, in the home, or wherever we are, and our lives are constructive forces in the formation of theirs.

¶ Human society is a vast network of reciprocal influences. Everybody acts and is acted upon in turn. Every man helps to mould and fashion the character and destiny of every other man within the sphere of his attraction. The thoughts of a man spread over the pages of a book have power to work an intellectual assimilation in the mind of him who carefully studies the pages. So must it be spiritually, only in a much higher degree.[1]

Some of these influences we set in motion consciously and of set purpose, and some unconsciously and unawares. Our conscious influence is the result of intention, it is exerted on others in the way of instruction, persuasion, or the like: our unconscious influence is the natural result of our character, a real though involuntary disclosure of our inmost being, displaying itself in our passing moods, tones, words, looks.

Our conscious influence being intentional may be false: we may act on base and unworthy motives, and our outward goodness may but mask the inward baseness of our purpose: our unconscious influence, on the other hand, flowing directly from our character, is an invisible and incorruptible witness to its actual worth. Again, our conscious influence being voluntary can only of course be occasional in its exercise, whereas our unconscious influence being involuntary and being the aggregate result of our entire character gives its tone to the moral atmosphere we breathe, and streams forth continuously on all with whom we come in contact.

Men are being continually moulded by us with whom, perhaps, we are in no intimate relationship. But by some means we have brought them under our spell. They watch us. They imitate us. And day by day they put their feet in the prints of ours, and our life unconsciously draws them after itself, and will, until they are fashioned like unto us. There steals out of our spirit an invisible force, which smites their life with paralysis, or covers it with beauty. By our presence all that is fair in their life is encouraged, and leaps into strength, or it is withered, as with the blast of the east wind, and perishes of cold. We do not set ourselves to mould them. We do not try to fashion their lives. Insensibly, our character does that for them. And we, who do not think of this thing, are, hour by hour, helping to fashion other men's lives into a beauty which is of God; or to clothe them with a shame which is of the devil.

¶ There is an ancient story of a slave girl who took poison into her system, a little at a time, then a little more and a little more. At last her whole organism became so full of poison that at her very breath flowers would wither. There are many people in the world who are breathing out poison all the while. They contaminate the atmosphere wherever they are. They are vigorous people. They have red blood and sturdy strength. They make alluring anything to which they give themselves. And they have given themselves to evil.[1]

1. 'What is *the source of this influence, and whence does it derive its power?*'—Influence of every kind has its root and ground in character. It is the force of personality. It is the power of life.

Thus a man's chief power for good lies not in his mere words but in the moral quality of his life that stands behind his words and makes them at once potent and real. Good men move the world more by what they are than by what they do or say: for the power of all powers in shaping human life, when it is best shaped, is character rooted in personality—personality in which truth has to some extent become incarnate; for, in the sphere of spiritual life, abstract truth and duty, however ably set forth by prophet, lawgiver, or poet, have but little influence. For until they attain to realization in character or personality they abide alone and barren. And herein we have the distinguishing characteristic of Christianity from all other religions, for whereas other religions base their doctrines on a book, on a scheme of morality or

[1] J. Davies, *The Kingdom without Observation*, 96.

[1] L. H. Hough, *The Productive Beliefs*, 62.

a mode of thought, Christianity finds its essence in the Person of its Founder, in whom Eternal Truth has become incarnate.

Our conscious influence is only an intermittent spring, the influence of character is a stream that flows forth from us always.

So the chief work of leavening the world by the Christian faith is done through the influence of character. Men dislike to be swayed by conscious influences: they often resent the direct word of counsel and reproof, but the influence of a good life and the simple authority of real worth never fail to touch them.

¶ Lady Astor was in the United States at the time of the National Election when Franklin Roosevelt was called to succeed Herbert Hoover as President. Addressing a meeting in her native Virginia, Lady Astor spoke of political life in England, and in the course of her speech said this: 'The longer I am in public life the less I care about speaking, for it is what you are and what you do that is important and not what you claim you are or say you are going to do.'

Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Christ expressed.

Is it a beatific smile?
A holy light upon your brow?
Oh, no! I felt His presence while
You laughed just now.

For me 'twas not the truth you taught,
To you so clear, to me so dim,
But when you came to me you brought
A sense of Him.

And from your eyes He beckons me,
And from your heart His love is shed
Till I lose sight of you—and see
The Christ instead.

2. *The channels through which the influence of character naturally flows.*—These channels are the natural relations in which God has placed us.

(1) Take, for instance, the influence for good or evil which may be exercised in a home. The very phrase 'home influence' has become a commonplace, and it means that here, more than anywhere else in the world, perhaps, the seeds of influence are being sown. Take the influence exerted by a good father or a good mother upon a child. Is there anything in the world more potent? Through those formative days of childhood, when the mind is drinking in through ear and eye, when the heart is sensitive and easily impressed, the child is receiving the definite and permanent influences of its life. A father and mother who send out into the world a human life stamped with the hall-mark of righteous character may never be known beyond their narrow circle, but who can tell how far their influence extends? Nor is home influence to be limited to the parents. Each member acts and reacts upon the other.

Through every such natural tie or affection influences are for ever streaming forth from us: if they are evil they will attract evil and work towards evil: if they are good they will manifest their heavenly source and work more wonderful transformations than any influence for evil can.

And herein we cannot too seriously measure the depth and height of our responsibilities. Only reflect: whoever admires us or loves us is growing insensibly and all but inevitably to be like us. Surely it is well to consider—is the likeness one worth creating? will it be an added excellence in the character of those nearest us, or will it bring darkness and eclipse on the goodness already there?

Therefore, let us reverence the sacred claims our families have upon us; and debase them not through the very love by which they cling to us, but be it our part to raise them to higher moods and through our faithfulness secure *their* consecration.

¶ No man could know Aggrey without realizing that a sense of God's presence pervaded his every thought and action. He lived in communion with the unseen: prayer was a very real and vital thing to him. What greater tribute can a wife pay her husband than is expressed in Mrs Aggrey's words: 'He lifted me nearer to God'?[1]

(2) Broaden the vision. Apply the family idea to the community, to the nation, to mankind at large. It is as true of the wider outlook as the narrower. The sin of one affects the whole, the oppression of one is borne by the whole, the misery and poverty of one have their influence upon all, the goodness of one moves

[1] Edwin W. Smith, *Aggrey of Africa*, 14.

through the mass. A germ of disease corrupts the entire system. 'A little leaven leaveneth the whole lump.' As a pebble thrown into the still depths of the lake gives rise to circling ripples which spread over the surface of the waters until they gently break on the most distant shore, so each of our deeds, whether good or bad, spreads through the entire race. Our influence is either making for peace and the mutual upbuilding of character, or is creating anarchy and destruction among our brother men.

3. *The persistence of influence.*—'No man *dieth* to himself.' We shall have company in that solemn hour. According to the things we have done, or left undone, will be our companions when heart and flesh fail.

If, when the day that shortens as we measure it closes for us, we know that some one will miss us; that we shall leave hearts behind us out of which that has gone which can never be replaced until they rejoin us on the other side; if, amid those last shadows just before the wondrous dawn, the angel faces of the good things we have done, or tried to do, are smiling upon us—what a passing it will be to praise the grace of the Saviour in His servant's words, 'No man dieth unto himself.'

¶ Whether or not it be true, as the Orientals tell us, that we are part of all we meet, all we do becomes part of us.

There is a destiny which makes us brothers,
None takes his way alone:
All we send into the lives of others
Comes back into our own.

If we want all our influence to be good, it can only be secured by fellowship with Him who is the source of all good. Our constant prayer must be:

Gracious Spirit, dwell with me;
I myself would gracious be.

By fellowship we are changed into the same beauty; and are dowered with the same strength. And, if we want our influence to be strong, we must deepen our life with God. It is not a case for going to life's circumference, but getting at its very centre. The life that comes forth from the secret places of the Lord, where it has been hidden with Christ in God, draws men, by the lure of a great attraction, to beauty, to goodness, and to God.

Unto the Lord

Rom. xiv. 8.—'For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.'

'WHETHER we live, we live unto the Lord.' That is the Christian conception of life. 'And whether we die, we die unto the Lord.' That is the Christian conception of death. 'Whether we live, therefore, or die, we are the Lord's.' That is the Christian conception of the sovereignty which holds our souls in life and death. The text describes two complementary movements: the one of man towards the Lord, the other of the Lord towards man. 'Whether we live, we live *unto* the Lord, and whether we die, we die *unto* the Lord'; that is man's movement towards God. 'Whether we live, therefore, or die we are the Lord's'; that is God's movement towards man. The two movements together constitute what we call spiritual communion.

1. *The Movement of Man towards God.*—A practical controversy was tearing the Apostolic Church. How far could a Christian believer retain the customs of his old life? What was the circle of his liberty? What should he do with the meat exposed for sale in the shambles, and which had been consecrated in the temple of the idol? And the little church was divided on the matter. Some counselled the broadest freedom, others as vehemently advised a complete aloofness. The Apostle enunciates no petty regulation; he proclaims no list of things to be tabooed. He gives a large principle which the individual judgment must apply to every problem in the eternal life. What is the principle?

Let us begin the statement of it in this way: every act creates a certain trend. Every act implies the employment of a certain amount of energy, and the energy has a determining influence upon the ultimate direction of the life. Every act contributes its quota in the determining of destiny. The probability is that a similar declaration can be made concerning all our wishings and imaginings; they are not inactive or impotent; every one 'tells' in the

final movement of the life. In many people, perhaps even in the majority, this final trend of action is unconsidered. Life is governed by the immediate like or dislike, by the immediate prejudice, or inclination. There is no lifting of the eyes beyond the immediate gratification or repulsion. And such limitation of views issues in what we call 'drift.' Life moves, but we are unconscious of the movement; life moves, but to no one purposed and chosen end.

Now, in face of this peril, here is the Apostle's counsel. Choose your end! Choose it intelligently and deliberately, and then consistently hold to it. Let that end be 'the Lord.' Let the Lord, in His declared love, in His redemptive work, in His moral and spiritual glory, be both the magnet and the standard of your souls. And then choose your acts in relation to this end. 'Whether we eat,' let it be unto the Lord. 'Whether we drink,' let it be unto the Lord. By that consummate end all our personal doings are to be judged. All our customary practices are to be subjected to this exacting standard—is their tendency 'unto the Lord?' Do they make God more real, more near, more glorious? What is the impact of the thing upon our life? Does it drive us nearer to God? That is the supreme test. We must live 'unto the Lord.' That is the Christian conception of life.

¶ Said the saintly Bengel, '*Quicquid vivo Christum vivo.*' Whatever I live, I live Christ! Through whatever I am to live, I live Christ; I set upon everything the imprint of my Lord! Bengel made every circumstance in his life pay tribute to Christ.

And if this end dominates the life it will also dominate death. If we live unto the Lord we shall die unto the Lord. There will be no change of trend at the moment of transition. Death does not close the volume; it continues the story. What we are at night we shall be in the morning. If life is made to move toward the Lord the impetus will persist, and unto the Lord we shall die.

2. *The Movement of God towards Man.*—'Whether we live, therefore, or die, we are the Lord's.' That is the complementary conception of Christian communion. 'We are the Lord's,' not merely labelled property; it is a father's possession of a child. It is, therefore, not an inert and passive possession; it surely suggests the outgoing of personality in yearning and protective regard. For what are the implications of the great word? They are to be found in the entire life and teachings of our Saviour. If we are the Lord's, then the Lord sees us. There is individual recognition of the individual life. Frederick Harrison scoffed at the suggestion that the Almighty Ruler who inhabits the awful and abysmal depths of stellar spaces could have any discernment of man. He assumed that man is so trivial when set in the planetary spaces. But are we sure that we celebrate the greatness of the being of God when we declare His indifference to trifles? Is not a man's real greatness to be estimated by his discernment of the least, and by the large use he makes of it? That certainly is the teaching of our Lord. 'He that is faithful in that which is least is great!' Why, then, should we postulate the Infinite God, and then shut out the trifle from His vision? Our Lord has made it perfectly clear that the individual is not lost in the race, and that we all have personal recognition in His love. 'I know my sheep.' 'He calleth his own sheep by name.' We are each one touched by the Master's hand to individual issues.

¶ In speaking of God, it is noticeable that Jesus chiefly emphasizes God's interest in the individual, as giving the real clue to God's nature. On the whole, there is very little even implied, still less explicit, in the Gospels, about God as the Great Architect of Nature—hardly anything on the lines familiar to us in the Psalms and in Isaiah. . . . Of course it is possible that He said more about God as the Author of Nature than our fragmentary reports give us; but it may be that it is because the emphasis on God's care and love for the individual is hardest to believe and at the same time best gives the real value of God, that Jesus uses it so much. Perhaps the Great Artificer is too far away for our minds. He is too busy, we think; and yet, after all, if God is so great, why should He be so busy? If He is a real Father, why should not He be at leisure for His children? He is, says Jesus; a friend has leisure for his friends, and a father for his children; and God, Jesus suggests, always has leisure for you.[1]

And He not only sees us, He communicates with us. We live unto the Lord, and the Lord lives unto us. There is a holy commerce pro-

[1] T. R. Glover, *The Jesus of History*, 96.

ceeding on the mystic highway between Him and us. He sends light to the mind, and desire to the heart, and energy to the will, and all the guidance that we need at every turn of the ever-changing way.

In storms of woe, our shelter is the Lord,
He brings us through temptation's mighty deep;
His hand outstretched can strength to us afford
When troubles loom like mountains rough and steep.
He giveth healing to the broken heart,
And lifts our heavy loads, our great despairs.
But what of lesser ills? Can He have part
With daily worries and perplexing cares?
The frets which seem to us too small to bring
Before the Ruler of each circling sphere?
Will He around whose throne the angels sing
Come to life's common streets and help us here?
We greatly need Him here. Care kills our joy,
Beauty of life our brooding worry mars.
Like sand within the eye, these can annoy,
Like mists of earth, shut out the shining stars.
Yes, He will help in all. Are we not told
On Christ the Lord our every care to cast?
His mercies all the universe enfold,
Naught is too small for love that is so vast.
Lord, let me trust Thy promises each day
And lean on Thee who knoweth all my way.[1]

Personal Responsibility

Rom. xiv. 12.—'So then every one of us shall give account of himself to God.'

THERE are two tremendous doctrines which, in their simple forms, have taken profound hold of the religious mind. 'I am responsible for my life.' 'I am moving rapidly onwards to a great moment of account-giving for that stewardship, on which my eternal destiny hangs.' These have bit deep in men's consciousness; and even yet hold a more powerful sway than at times we think over men's minds. But we do not phrase them precisely as we did. We see that qualifications of a very grave kind need to be introduced into the doctrine of responsibility; and we realize that the great matter of judgment to come is presented to us in Scripture in language of a 'littleness to suit man's faculty.' We realize that judgment is taking place continually, as our characters turn either to evil or to God.

The danger is that the great, underlying thoughts shall be weakened, with disastrous results to morality. These two thoughts are: We are responsible. How much or how little is of no concern. The point is that we are responsible. We are responsible to God. Whether the setting of the rendering of our accounts shall be that of a law court or not is of no account. The point is that we are responsible to the living God, who knows, and sees, and understands, and judges.

Let us be clear that these two positions are maintained by us, and that, whatever phrasing we give them, they do not lose their force.

1. *We are responsible for our lives.*—In this matter we have to allow for the influence of heredity and for the influence of environment. Many a time we must agree with Christina Rossetti, when to a judgment affixing blame she puts a caveat:

Clearly his own fault. Yet I think
My fault in part, who did not pray
But lagged and would not lead the way.
I, haply, proved his missing link.
God help us both to mend and pray.

But there are two ways of approaching the matter from the point of view of the individual in question. We can say that we are not free, but are a part of all the scoundrels we have met. Wherefore, then, should we struggle? We are not to blame. Thus we may let the fact of our being bound in the bundle of life be an excuse for doing nice things that are wrong. On the other hand, we may say we are curiously hampered by a long dead past; yet we are so far free. Our consciousness, our reason, the universal consciousness, which awards praise and blame to individuals for their action tell us that we are free. We will, therefore, concentrate our minds on our freedom and not on our bonds. We will err on the side of exaggerating our responsibility rather than of minimizing it. We will strive to fulfil rightly such responsibility for ourselves as God has given us. It is our business to see that we take this latter point of view. In addition, we should keep two other considerations in our minds.

[1] Maud Frazer Jackson.

(1) This doctrine of the effect which we have on one another is to be regarded as an impetus to action, rather than a reason for handing over the reins to our appetites. Why? Because we, according to that teaching, are affecting the moral possibilities of those that come after us. That is, our responsibility is not for ourselves alone, but for others, for the unborn, maybe.

¶ When Channing was a very little boy, his schoolmaster said to one of his school-fellows, 'Why are you not a good child like William Channing?' 'Oh,' said the boy, 'it is so easy for William Channing to be good.'

We, perhaps, have looked round upon friends of ours to whom the conflict we have to maintain is altogether unnecessary. The foes we have to fight with they never meet. The victories which we have to win for ourselves were won for them generations ago by the ancestors whose blood is in their veins. Shall we complain? God forbid. Let us do for posterity what their ancestors have done for them, taking the rough conditions of our actual life, making the best of them, winning no praise from men for what we accomplish—for they know not the difficulty of the work—rejoicing in this humbly and reverently, that we have to give account of ourselves to God.[1]

(2) The statement of our bonds may be overdone. Let it be granted that we are nervous, naturally indolent, and love excitement. Must we therefore be irritable, do no work, and come home drunk at nights? Why, we have forgotten our *will*. We can struggle against these things. That is what we are for. Ah! but our will is feeble. Then we have forgotten God's grace and His spirit. Remembering which, we shall not only watch and work and strive, but we shall also pray.

¶ One of the secrets of the power of that great general, Charles George Gordon, was the daily habit he had of winning out spiritual victories. In the loneliness of his life in Africa, he writes to his sister about being in prayer in his tent 'hewing Agag in pieces'; fighting his perverse tendencies, and turning them into strength of character by the power of God.[2]

2. *We are responsible to God.*—We must render an account to Him. This very awful matter of the rendering of a final account to the Most High is one on which we can have little to say, except that it is a fact. The Scriptures portray it to us pictorially indeed, but with a dignity and a greatness that must still the most frivolous of readers. The heavens and the earth are gathered into silence when He, companioned by dwellers in a purer air than this, calls to Him, from East and from West and from the sepulchres of the dead, trembling companies of the children of men, to be by His presence judged. It needs but His presence. Blackness shows black against the whiteness of God. It gives but the open statement of a present, unrealized fact. The heart that is evil is judged already. Yonder it wakes to know itself.

(1) It is to *God* that we have to give account. Men are not measured by an absolute standard. It is not with the law that we are compared. The law would reject the weak, who had struggled up a little. God judges the world with equity. Let that be for comfort and for warning. It is the use made of endowment that will test us; not the absolute amount of service rendered. It is God—a Mind—with whom we have to do.

(2) Further, in other passages of Scripture, it is Christ who is stated to be the Judge. That is to say, it is immortal Love before whom man comes. Let that be for comfort; and also for warning. Let a man shut his eyes and anticipate, as he can, that scene. Jesus, the True, the Gracious, before Him we come. There, in Him, is what human life may be and has been. Here are we; and His contrast judges us. His Love judges us.

¶ Canon Barnett wrote from the cloisters of Westminster Abbey to his friend Sir William Markby:—'I was thinking of you this morning in the Abbey. The beauty was great as the sunlight gilded the stone work and the music glorified "the coming of the Son of Man." These earthen vessels, the old phrases and words, carry thoughts which are always living. The vessel is shaped out of the clay of the time and suits the time; the vessel grows old but the thought remains. Thus it is with this phrase "the coming of the Son of Man" or "the second coming." It carried the thought that He whose love and mercy were manifest would also be present on the Day of Judgment. People have paid much attention to the phrase and all sorts of explanations are prevalent, but surely

[1] R. W. Dale, *The Epistle of James*, 255.
[2] Bertha Condé, *What's Life All About?* 131.

whatever the phrase has meant, the essential truth is that judgment is mercy.

I wonder whether meditation thereon may help you; you have in your own experience felt the power of love, you feel comfort as you read and read again the tale of Jesus' life; you know that there is a Day of Judgment. Now does it not help you to remember that the truth which in its earthen vessel has survived the ages is that love is in the judgment, that because God is merciful therefore He is to be feared? In the words of the Te Deum, "We believe that Thou shalt come to be our Judge." '[1]

> I plead Thyself with Thee, I plead
> Thee in our utter need;
> Lord God of mercy and of men
> Show mercy on us then.

Meantime, claim simply His forgiveness—for it is given—and with Him leave the past. Then, 'under the Great Task-master's eye,' stand up and live as men who have to die, and what is more, have to live for ever.

Good that Harms

Rom. xiv. 16.—'Let not then your good be evil spoken of.'

Why is it that most of us have a shrinking from a person who is very good? Why is it that when we would commend and speak of a friend as 'one of the best' we do not necessarily mean one of the most religious? That which is good is always a disturber of that which is not quite so good as it should be, and perhaps our slight uneasiness in the society of the religious may spring from some such cause as that. At least the point is worth considering, that, if necessary, there may be amendment. But this antagonism between the ordinarily healthy-minded man in the street and the man of clear-cut piety does not spring solely from the inevitable distress of the lower in presence of the higher. It springs, in part, from a very real clash of ideals.

We all claim to have a certain scheme of life that is worthy, to which we are endeavouring to fit our practice. Now, it is possible to observe a certain division of such worthy schemes of life into two large classes, to be distinguished as the sacred and the secular.

The sacred is that which finds fulfilment in God. A man desires to know God and thus to obtain eternal life. He desires to know Him here and now; and, consequently, professedly directs his acts to that high end. His ethic is an obedience to God's will; it is carried out in God's strength. His happiness is in a harmonious God-consciousness, and he seeks continuously the practice of the presence of God. Thus expressed, this ideal is the most worthy and splendid of all. It is, in fact, *the* ideal.

But there is also another thought of the worthy life, which has gained a much wider adherence. It is what the Romans called *virtus* and the Britons *gentlemanhood*. In these later days there is only one word of ordinary speech which exactly suits the situation, and it is the semi-slang word 'sportsmanship.' Clearly that conception contains elements that are very noble. Chaucer's description of the 'verray parfit gentil knight' fits it precisely. 'Trouthe and honour, fredom and curteisye' are its inseparable companions. Tennyson's description of what is the effect of a noble love also well analyses it. It possesses thoughts of loyalty and consideration and daring and virility, combined with an emphasis upon the lovely in life, that make up a most attractive whole, which, it is not surprising, has gained the adherence of ardent human spirits.

It is greatly to be deplored that these two conceptions of what life should be have come to be at variance. But the fact remains that there is a latent antagonism between some, at least, of their respective adherents. To both sides the Apostle speaks words of truth and soberness when he says, 'let not your good be evil spoken of.'

1. There are certain criticisms which, in all charity, may be levelled at the former class, those who are trying to follow the supreme ideal of goodness.

(1) First, they may be charged with a certain *inhumanity*. It is an unquestioned fact that it is comparatively easy for some people to be obviously good. To reach unto the truth and grace of Jesus Christ is a different matter; but to avoid the red sins is with some folk merely the ordinary course of events. 'Certain,' says Meredith, 'is the vengeance of the young upon monotony.' If that be so, there are certain persons who are very seldom young. In the

[1] *Canon Barnett*, ii. 374.

hymn book there is a fine line which runs 'lay hold on life and it shall be thy joy and crown.' Some people, as they sing, think only of eternal life. Others rightly think of life here and now. 'Lay hold on life'; let me drink great draughts of it; let me be amongst that company of

eager eyes that still
Take joyful note of all things joyful.

So some mean when they sing that line. They are persons who may be led to greatness or disaster. When the result is the latter, they get little sympathy from their steady-blooded neighbours.

Surely it is something of a self-condemnation not to be able to sympathize with the revolters. The best folk, those who can do most for the world, have very red blood. You remember Browning's splendid description of his wife:

Boldest of hearts that ever braved the sun,
Took sanctuary within the holier blue,
And sang a kindred soul out to his face—
Yet human at the red-ripe of the heart.

It is the last line that completes the picture of a splendid woman. It is, at any rate, true that he who would be a great human being, human at least must be.

¶ In his play *Escape*, where Mr Galsworthy pictures a convict seeking shelter in various strange places, and among them in the home of two maiden sisters, it is the religious sister who wants to give him up to the police. One cannot think that that picture would be true in all cases. But it points to a danger—that a typical Christian of to-day would be so shocked by what the man had done that he would never see the man behind, with his aching heart and his tangle of miseries.[1]

(2) Secondly, and closely allied to the first consideration, the adherents of the sacred ideal may be charged with a certain *lack of proportion*.

It is in relation to sin that this failing of the godly is sometimes most conspicuously shown. Sin, we are all aware, is the state of the heart. The evil acts are symptoms, evidences, of sin that lies behind. But it is not always the most obvious that is the strongest evidence. Sometimes the very good have been concerned solely with the obvious and have forgotten the great significance of the apparently insignificant.

[1] James Reid, *In Touch with Christ*, 235.

The ordinary man's instinct tells him that some things are not so wrong as others. It tells him, moreover, that *the* sin is treachery, and those calculated acts of neglect and hurt that spring from a hard heart. There are things done in this world that call forth the passionate denunciations of the good. But if a man lives in comfort on the debasement of his fellows; if he condemns while he securely sins himself; if he has no heart of pity or movement to succour; if he will not risk himself that he may deliver, while yet he confesses Christ—these are the iniquities. Let it be known that the good can hate what Christ hates.

¶ 'Sins of the body,' says Henry Drummond, 'are not the only sins; there are sins of the disposition which are worse, and they are often found in church members. Many of those who sow to the flesh regard their form of sin as trifling compared with the inconsistent and unchristian graces of those who profess to sow to the spirit. Many a man, for example, who thinks nothing of getting drunk would scorn to do an ungenerous deed or speak a withering word. And it is really a question whether he is not right. One man sins high up in his nature, the other low down; and the vinous spendthrift, on the whole, may be a better man than the acid Christian.'

In other ways than this a lack of proportion can be shown—and is shown—in the doing of religious work. When shall we appreciate that an influence for good is procured by *being*, and not by *talking* about religion? We may sometimes wish that St Paul had not said what he did say about 'in season and out of season.' People, basing themselves upon that text, have made their acquaintances positively scared to meet them, for fear they should want to do them good. 'It is not enough to do good; one must do it in a good way.' God grant a decent gift of common-sense to those who would work for Him!

¶ 'One of the best men I ever knew,' writes Dr Gossip, 'told me that always before leaving a house he made a point of asking each member in turn, "Now, is there any way in which I can help you about spiritual things?" "But," I asked, "what do the young men say to that?" "It's a queer thing," he answered innocently, "that somehow since my first round they never seem to be at home"! I, indeed, feel intensely that we could do much more for our people if

they would trust us as they do their doctors, and ask counsel and advice. But that somewhat crude and blunt and wholesale fashion of it will not do, is not nearly delicate enough for shy and sensitive things like souls, as fragile as a butterfly's wing, and needing as skilled handling.'

(3) A third charge is that of *unreality*. This is much the gravest of all, and one in respect of which it becomes us to avoid the very appearance of evil. The man in the street makes it for two very different reasons. First, because he recognizes religion as inward and very sacred. And he cannot understand how it can be at once deep, and continually and easily spoken of. Especially does his gorge rise at a type of speech sometimes used, which is called 'godly familiarity.' John Watson says somewhere that 'godly familiarity' very easily becomes 'ungodly impertinence.' Let all who would work for God be careful to keep a dignified and reverent reticence in their speech of eternal things.

And further, the man in the street makes the charge of unreality because he perceives that a right religion should develop a very confident and daring life; and he sees that type of life, not so much among the religious, as among those of his own sort. This is a justified charge. There is a kind of moral nervousness which often seems to beset Christian people. Their scruples descend into scrupulosity. They are continually afraid of life and its enjoyments. They invariably play for safety. And the Church that does that can say good-bye to the virility of the nation, and had better have a careful look to its own faith.

¶ If the Church is to gain the allegiance of the 'man in the street,' it must give up playing for safety, throw dull caution to the winds, and sally forth on the great adventure of winning the world for Christ with lion-hearted audacity. A leading schoolmaster has said that the one text on which you ought to preach to schoolboys is, 'Let us also go that we may die with him.' And a similar appeal to the capacity for self-sacrifice and the instinct for high adventure is equally potent with grown men. To almost all the description might be applied, which was originally written with special reference to our soldiers: 'The word "safety" has no charm for them. They don't like safety. The heaven of the conventional preacher is a place they would rather avoid. They want the company of jolly, chesty, big-hearted men, and are inclined to think they would find them elsewhere. But the words which Christ used—"sacrifice," "a cross," "losing life"—these they would understand. They would draw to a Master who asked so much of them, and who had Himself risked everything.' [1]

2. On the other hand, there is one supreme criticism to be levelled against the secular idealists. They set up a too self-sufficient ideal. There is no dependence in it. Now, the man that is not humbly dependent will not achieve his highest. It is doubtful if he will ever even know it. Certainly, for achievement, he needs within him the power of God.

It is here that we are ailing. Amid life's enjoyments, a restlessness and discontent remain within, for no other reason than this, that we know we should seek God and do not seek Him eagerly enough. We cannot afford to lose the chiefest inspiration. Life is grave enough to teach us that, whatever we may call it. We may call it a probation, or a trust, or an adventure. But one thing we cannot call it, and that is, a joke. We ought to be men enough to know that we need the aid God gives to reach the reward which He offers. You remember how Sir Galahad, the prince of Christian gentlemen, found and depended upon a strength other than his own—he that had seen the Holy Grail. 'Never,' he cried, 'hath

This Holy Thing, fail'd from my side, . . .
. . . but moving with me night and day,
Fainter by day, but always in the night
Blood-red, and sliding down the blacken'd marsh
Blood-red, and on the naked mountain top
Blood-red, and in the sleeping mere below
Blood-red. And in the strength of this I rode,
. . . . . .
. . . and in the strength of this
Come victor.'

So seeking God, may God inspire us, that in His might we may be conquerors.

[1] F. H. Dudden, *The Dead and the Living*, 79.

The Kingdom of God

Rom. xiv. 17.—'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.'

When we study the Scriptures we cannot but see that the earliest Christianity looked for the the reappearance of the Messiah on the clouds of heaven. There is a double thread which runs, entangled but not united, through the New Testament. On the one side we have the whole scheme of salvation presented to us under the forms of time and place: the place, Judæa, the time, the generation of men then living. The method of God's final interposition is conceived of as external, sudden, violent, wholly miraculous. It is bound up, it would seem, with the beliefs that the earth is, as it were, the first floor of a three-storied building; that Jerusalem is the centre of the earth, and that the end of all things is at hand. On the other side we have the ideas of Christ as the Head of the Church, of a Kingdom in this world but not of this world; of the indwelling Spirit of Christ as the guiding star of the divine society during its probation as a Church militant; of Christian practice as a distinctive ethical rule, based on the counsels and example of the Founder; and of salvation as the attainment of eternal life—that is to say of a higher state of existence, 'beyond this bourne of time and place,' a blessed state to be fully realized in the future, but which in a measure may be ours on earth.

Let us look at this problem and consider it mainly from the psychological side, for it is there, we believe, that the solution must be found.

1. *Our Lord's Teaching.*—Christianity began with the teaching of John the Baptist, who, as far as we can make out, preached a *moral* preparation for a *supernatural* catastrophe. Because the two were not brought into vital connection his preaching was stern and terrifying. It was like the visions of judgment which have often been unfolded to trembling listeners by Christian preachers.

Our Lord was understood to use much the same language about the need of repentance and the imminence of judgment; but, by bringing the two into vital connection in His doctrine of the Fatherhood of God, He changed the dynamic of religion from fear and awe to hope and love, and also modified both conceptions to an extent which gradually became apparent. For the repentance which is the first stage of loving, filial obedience fears no celestial thunderbolts, and the Kingdom which the Father of our Lord Jesus Christ had prepared for His children could not be ushered in by any Jewish apocalypse. Messianism was shattered from within; only the husk remained.

The disciples did not see this at first; they were only conscious that something overwhelming was happening among them. Their minds were filled with a great hope—a dazzling blinding hope which only grew stronger after the tragic end of the earthly mission. It was revealed to them that their Master was not dead but alive; they knew that He had not deserted them. They felt the Kingdom of God creating itself in their hearts—a Kingdom which was still an idea and not an outward institution—'the liquid ore,' Jowett says, 'melted by the heavenly flame but not yet cast into the mould.' They felt that they were living, not amid the anticipations of prophecy, but in the hour of its fulfilment. Past and future were almost blotted out in the vivid reality of the present. In such states of spiritual exaltation men take the current conceptions of the unseen world and pour a new spirit into them. They use the common language, but assuredly not in the common sense of the words. When a man is possessed by the Spirit of God, and feels all heaven within him, he may use the language of his childhood about the gold and jewels of heaven's streets, and the winged messengers of the King, but assuredly his faith is not childish or materialistic; it belongs to a different class altogether.

When we are asked to believe that the faith of the first Christians consisted solely of crude apocalyptic dreams which our Saviour taught them, we have a right to claim that the tree shall be judged by its fruits. Was early Christianity a religion of this kind, or was it a religion of a totally different kind?

2. *The Apocalyptic Type of Religion.*—We know the apocalyptic type of religion; it is a real type; it exists. Its normal results are either political insurgence or selfish quietism;

in either case indifference to social morality; neglect of duties; nervous excitement; and rapid evanescence. There was, naturally enough, a flicker of this in early Christianity, as we see from the strictures in St Paul's earlier Epistles; but will anyone maintain that the true follower of Christ is the man who in his most religious moments speaks with tongues and behaves as if he were drunk? Consider the calm, unemotional character of all our Lord's preaching. What are His great antitheses? Not between the present world and the millennium, but between God and Mammon, sincerity and hypocrisy, love and hatred. Consider how conspicuously absent are any descriptions of the state of the blessed in the 'Kingdom of God.' Compare the Gospels with the Revelation of St John, and with contemporary apocalyptic literature, and note the vast difference. If there are a few passages in our Gospels which might serve to flatter the fond hopes of the disciples that such a return as they expected was near, is it not extremely likely that they are coloured by the pathetic longing—so very natural in the circumstances—to see their Lord vindicated as the Son of God before the eyes of the world? Very few critics accept as authentic the apocalyptic prophecy in Mark 13; may there not be one or two more innocent interpolations of the same kind?

¶ I believe that when the early followers interpreted Jesus as saying that He would come again very soon they were misreading His words. He Himself said, you will remember, 'of that day knoweth no man . . . not even the Son.' I believe that when they surrounded His reference to another coming with marvellous imagery they were allowing Jewish traditional expectations to colour His more spiritual utterance. The mistake, such as it was, was not on the part of Jesus. It was on the part of His interpreters.[1]

We do not wish entirely to exclude the possibility that our Lord, in becoming man, may have been willing to share, to some extent, the current popular illusions, both with regard to the Messianic hope, and to demoniacal possession. But this must certainly not be stretched so far as to admit that He fancied himself filling the rôle of Daniel's Son of Man in the near future. Such a notion would not be compatible with sanity, far less with those attributes which all Christians believe Him to have possessed. What the disciples thought about Him is another matter. It may be laid down as a rule that a conversion always begins with a misunderstanding. We are attracted, in the first instance, not by the reality, but by some preconceived idea of our own, which drops off as we come to know the reality. Messianism, in point of fact, dropped off very early from Christianity. Not so very long after Christians ceased to pray 'come, Lord Jesus,' they began to pray *pro mora finis*—that the end might not come just yet.

¶ There is a profound saying of a mediæval mystic: 'God speaks one word, but we hear two.' The second voice is our echo. It makes God speak in our language and promise the fulfilment of our hopes. These are promises that we think wrongly that God has made to us. We generally have to die in faith, receiving them not, 'God having provided some better thing' which we did not hear Him promise to us. If Christ did deign occasionally to speak of the mysteries of the Kingdom of God in apocalyptic parable, it was because He knew that the protecting husk would not long hide the kernel of His message; and it did not.[1]

Why, it may be asked, if the first Christians believed what St Paul believed when he wrote 1 Thessalonians, did they take the trouble to collect, preserve, and commit to writing the records of our Lord's life and ministry? Why did they embark on the immense task of converting the Roman Empire? Why did they organize churches? And lastly, when they found that no Messiah was to be expected from the clouds, why did they continue to believe in, and to spread, a religion which had so grievously belied their hopes?

The answer must be sought in the peculiar nature of eschatological beliefs. If we examine our own ideas about the future life—compounded as they are of theories about the resurrection of the body and the immortality of the soul, about possible further probation, final reward, and final punishment, we shall have to admit that our eschatology is a tangled mass of contradictory theories. We do not really believe in these pictures of the world beyond the grave in the same way in which we believe facts of experience. We know that we are immortal, and that our eternal happiness or misery is somehow determined by our conduct.

[1] F. Townley Lord, *Christ in the Modern Scene*, 105.

[1] W. R. Inge.

All beyond this is quite vague; we form images which we know to be inadequate. With all our vivid pictures of heaven and hell, we know that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, even the fringes of the truth about these things.

3. *Christianity and Eschatology.*—It is a very superficial view, that any religion is based upon its eschatology. This is never the root of a creed, but always its flower or its fruit. It could never give birth to religious faith, for belief in human survival in time, or in the approaching end of the world, has in itself nothing to do with religion. These beliefs are always the product of a lively faith, kindled quite otherwise. It was the intensity of Christian faith and hope that first created and then transmuted the dream of the return of Jesus upon the clouds. Jewish thought always envisaged the Divine under the form of time, and dynamically. But just because these beliefs are the reflection of the soul's deepest intuitions, their substance is felt to be independent of their form to a degree wholly unique. The spirit quickeneth; the flesh profiteth nothing. And so, though the early Christians thought they believed in the approaching end of the age, they did not behave as if they really believed it; and when the Kingdom of God changed into the ideal of a Christian Church, the Second Coming into the gift of the Holy Spirit, and the passing away of the earth into the passing away of each individual in turn from the earth, they were conscious of no shock, and in fact found that the teaching of Christ was much better adapted to the new belief than to the old. The new wine of Christianity burst the wine-skins of Messianism in a very short time; but no wine was lost; the treasure was transferred to other vessels.

To seek the essence of a great revelation in the transitory links which connect it with the superstitions of the age is a most perverse proceeding; it is like saying that the only important part of a building is the scaffolding. Every great man is linked to his own generation by his weakest side, and his contemporaries sometimes make the most of what is least significant in his message. We cannot admit that there was any weaker side in our Divine Master; but there was a point of attachment to His own generation, and, so far, the law holds good. The character of Christ and the nature of His teaching are surely very well known to us. It is safe to say that no one who has tried to imitate Christ has found Him hard to understand; hard to follow, no doubt, not because He is a stranger and an alien to us, but because He is so far above us, and because we are strangers and aliens to our true selves.

A Materialistic Age

Rom. xiv. 17.—'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.'

'THE Kingdom of God,' says the Apostle, 'is not meat and drink.' No doubt he means us to understand that eating and drinking have something to do with it, but that the Kingdom of God is not to be thought of under these aspects. Material things and usages are of value only as the vehicles and instruments of spiritual values. They are good only, and in so far, as they provide scope for the spiritual experience here designated as righteousness and peace and joy. When we remember that to the primitive Church the Kingdom of God was not only an ideal state, but also something very real and tangible, nothing less than a rejuvenated creation, a reconstituted human society, these words have for us an added force.

1. We live in a time when this apostolic exhortation needs to be reaffirmed with authority and power. For in the world of to-day men generally are making the mistake of reversing the order of interest and experience so plainly and authoritatively set forth in these terms. What is called the social gospel, for instance, is made to take precedence of everything else, both within the Church and out of it. We need have no quarrel with the social gospel, we need not less of it but more; but when it occupies the whole foreground of human thought and attention in our troubled and storm-tossed age, a warning seems to be called for. We need to be reminded once more that the highest and most precious things in life are not those that have to do with what we shall eat and what we shall drink and wherewithal we shall be clothed. These have their necessary place, a place from which they will never be dislodged while the world lasts and human nature remains what it is; there is no danger of mankind under-

estimating their importance in the scheme of things. Our danger is of quite another kind. It is that we all too readily tend to view material good as an end in itself and not as the vehicle and instrument of spiritual values.

This is the root trouble of civilization. Some of the developments of the social movement, as it is called, especially on the Continent, have been distinctly hostile to religion in any and every form. At the best, in our own land, as well as elsewhere, triumphant social democracy is too greatly possessed by the conviction that the cure of all human ills is to be sought in economic readjustments rather than in a change of heart. There are those among the unprivileged, and perhaps we can hardly wonder at it, who scorn the suggestion that they should take account of a good which is not wholly of this world. They are so dominated by the desire of making this world a more habitable place, and so indignant with what they suppose to be the calculated selfishness of those who would postpone the complete fulfilment of the desire for well-being to the next, that they can hardly listen with patience to any suggestion that there may be a next at all. As to whether there is anything worth having in religious experience for its own sake and apart from material considerations, they neither know nor care. The gospel of the churches, they believe, is, for the most part, a comfortable class doctrine; it does not touch the masses, for the simple reason, so we are assured, that it is devised in the main for the benefit of those who are already possessed of a sufficient amount of material possessions to enable them to receive and profit by it.

¶ Referring to Henry Drummond's famous 'Programme of Christianity,' which was 'To the poor the gospel is preached,' Silvester Horne said: 'Behold, cries your materialist, what mockery is here. The poor should be given food and clothes and money. The poor should be promised a share of the property of those who are better off then they, yet there the promise stands—the gospel for the poor. And it is the characteristic of Christianity. Jesus did not offer the poor the gospel because it was the least of all gifts, but because it was the best of all gifts. The temptation of the poor was to believe that if only they had enough and to spare they would be happy. Jesus never dishonoured them by deceiving them with that belief. With what eagerness they would have acclaimed Him if only He would have promulgated a social programme and said that in future there should be no sick, no hungry, and no unemployed. There is no single recorded saying of Jesus that this man's roof wanted mending, or that that man's house needed drainage. He never said that the sweated workman should get more wages, or that the serf should be free. Therefore, says someone, He was indifferent! Not at all! There was one thing and one thing only that could gain all these ends and many more—the regeneration of the spirit of man, that he should love his neighbour as himself. Get that, and there is no difficulty about the amelioration of the poor and oppressed.'

2. Men's thoughts are turned outwards to an extent that they never were before, and as an Anglican writer of our time has put it, 'It is more and more coming to be recognized that man's chief good is bound up with his secular interests and with nothing else.' It is not too much to say that the outstanding characteristic of modern industrial civilization is the almost invincible assumption it makes that man's chief good is to be sought in ameliorating the conditions under which he has to live his life in this world. This is the chief preoccupation, not only of politicians and social reformers on the one hand, and of organized labour on the other, but of the community at large. Bertrand Russell, who is no friend to Christianity, writes: 'Industrial populations everywhere are tending to irreligion and materialism, and the chief reason for this state of things is that the welfare of the wage-earners is more and more dependent upon human agencies and less upon natural causes than with people whose manner of life is more primitive.'

¶ The Jerusalem Missionary Conference of 1928 pointed out this peril with no uncertain note. Its report declared: 'It is the materialistic secular civilization which has sprung up in the midst of western Christendom that is seen to be the enemy. Scientific materialistic civilization is being spread over the whole planet by the West. And this materialism is discovered to be the enemy, not only of the Christian religion, but of religion as a whole—corrosive for the most part of the whole religious attitude to life. Not science, not invention, not commerce in themselves, but the materialism that controls them is the enemy.'

It is the task of Christians to correct this error. They must by their own life and service seek to work out in modern society the leavening and transforming relation of the Christian spirit. Christianity has its own distinctive standards of life. It has a Divine ideal to work out through the ordinary relations of human society. It has its own particular teaching on the supremacy of life over every other possession. 'I am come to give you life,' said Christ. That life must not be lost in the means of seeking it. The organization of society, of commerce and of industry should be on such a plan that the Christian life can be possible in it; that the distinctive Christian life should indeed be the normal one in it. God has put us in this world of material things, not to despise it, or to be overwhelmed by it, but to live in it a life worthy of our high nature.

It is the aim of Christ to make the soul supreme above every other possession. He requires it to live its own distinctive Divine life in the midst of the things of the world. He wants men and women not only to live in the world but to live His own particular type of life. Our Lord looks to His followers to manifest the Christly quality of life and to seek above all things else and before all things else the righteousness and peace and joy which make the Kingdom of God. It is incumbent, that is, upon Christians to be Christian. And the Christian ought to be a Christ-man, better than the world's best men. In him the world should see those distinctive features which mark the followers of Jesus from the men of the world. He should startle the world by his non-materialistic kind of life. What do ye more than others? is the searching question of his Master. The enemy of the best life to-day is not such glaring sins as drunkenness and riotous living, for the world's own standards now condemn them, but the more insidious failures which rob life of its special Christian features—sins of aim, sins of wrong ambition, of wrong tempers, want of sympathy, the grip of selfishness and the emphasis upon acquisition of things more than upon character. 'Life is more than meat and the body than raiment,' says Christ. A Christian believes that, and goes forward

> To live out the laws of Christ
> In every thought, and word and deed.

Life in the Secret Place

Rom. xiv. 17.—'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.'

St Paul declares that the Kingdom of God is not 'eating and drinking'; it is not to be determined by one or two external acts, in which we participate or from which we abstain. The throne of the Kingdom is erected not in the land of *doing*, but in the land of *being*; it is not primarily a matter of clean hands but of clean hearts. Thus we are driven backwards and inwards, from considerations about eating and drinking, to find elsewhere the realm of the Kingdom of God. Where, then, does it set up its throne in human life?

In every life there is a holy of holies. It is an intensely secret place. The dearest friend we have on earth cannot enter it. It is our temple of secrets, of things which cannot be told. It is a place where only two can meet—our spirit and the Spirit of God. It is that inner sanctuary where God and we come face to face. That secret place is the abode of the Kingdom of God. We have to know that secret place, that innermost heart, to know finally whether or not men and women belong to the Kingdom of God. We do not eat meat offered to idols! But what are we in our innermost self, where no eye but God's can see us? It is in that utmost privacy of our life that we must look to learn whether we are or are not citizens of the Kingdom of God.

Now St Paul tells us that, when the Kingdom of God is really in the life, there will be three things in that most secret place. There will be 'righteousness,' 'peace,' and 'joy.'

1. *Righteousness.*—According to the Apostle, the first thing which characterizes the establishment of the Kingdom of God in human life is that we become righteous, *right with God* in our innermost self. If we want the structure of this Kingdom to be built up in our life, we must begin at the base, at the foundation; and the fundamental requisite is that in the very depths of our being we must become right with God. This is the fundamental requirement; not that we should get peace or possess joy. Our worship, our churches, our Christian institutions

have for their primary purpose the putting of man into a right relation to God: to bring our lives into touch with God, that His life may flow like healing waters into ours.

¶ 'Suppose,' writes Dr J. H. Jowett, 'I go to the doctor with my arm out of joint, and say to him, "Doctor, I cannot get any rest or peace. I pass through painful days and sleepless nights. I want you to give me a sleeping draught that I may enjoy a little rest." I think the doctor would smile and say, "My dear sir, it is not a sleeping draught you need to give you a few hours of unnatural peace. You must get your arm into its socket; set that right, and then Nature will give you her own sleep and her own peace."'

¶ No man can sound the depths of his own natural peace, or rise to the heights of his own natural bliss, who is not conscious of the presence and the companionship of God. This consciousness is natural to the soul whose will is in harmony with the will of God, but it is impossible to the soul whose will is not converted to the Divine will.[1]

The Kingdom of God within us is rightness with God, and from that rightness with God comes *right dealing with our fellow-men*. Not carping criticism, not fault-finding and intolerance, but righteousness and just dealing, should be the characteristic of the citizens of the Kingdom.

2. *Peace.*—Having got right with God, our wills at one with His, we shall then discover the second characteristic of the Kingdom—the possession of an abiding peace. The Kingdom of God is peace in the Holy Ghost, peace in that secret place where only God and we meet. That place is for many of us a place of great unrest. The last place into which many of us would go for peace would be into the secret heart where we meet alone with God. It is the place above all others where there rages a storm. But when we are united to God, joined to Him in right relationship, there comes to us the gift of His peace. 'My peace I give unto you'; receiving My life you shall receive My peace, the same serenity in danger, the same equanimity in troublous surroundings, the same freedom from anxious care, 'My peace!' If we have ever spoken to any one who has passed out of storm and turbulence into the possession of Christ's peace, they will tell us how He takes the threat out of yesterday, the despondency out of to-day, and the fear out of to-morrow.

¶ At the end of his voyage across the Atlantic from America, John Wesley noted in his diary: 'I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near: but let death look me in the face, and my spirit is troubled.' That was before his experience in that little room in Aldersgate Street where 'I felt,' he says, 'my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation.' After that great experience and full conversion he was no longer troubled and afraid in the face of difficulties and dangers. Anxiety and fear were lost in perfect trust.

3. *Joy.*—'The Kingdom of God is joy.' Is righteousness the pole-star of our lives? Is peace the music of our hearts? If so, then to us, as to the shepherds of old, the message of the Epiphany is addressed, 'Behold, I bring you good tidings of great *joy*.' If so, then on us, as true and faithful citizens, loyal to the laws and customs of the Kingdom, our Sovereign will confer His crowning privilege, 'joy in the Holy Ghost.' Not joy as men count joy; no earthly passion and no transitory excitement; but the abiding inward satisfaction of a conscious harmony with the will of God.

Jesus names to us a striking peculiarity about the joy of the righteous: 'Your joy no man taketh from you.' No thief of accident or circumstance can steal it! If we find the joy of our life merely in entertainment or amusement there is many a thief that can take it away from us. Poverty may dry up our resources in a day. Sickness may throw us upon ourselves, and make a wide gulf between us and our joys. We are called to a joy compared with which all other joys are very insipid and tame, the joy of being a friend of Christ, joy in the Holy Ghost.

¶ 'When Christ came into my life,' said that great native Indian missionary, Samuel Rahator, 'He drew up all the blinds, opened all the doors, and His joy came blowing in from everywhere.'[1]

If sin be in the heart,
The fairest sky is foul, and sad the summer weather,

[1] Harold Begbie.

[1] *Rahator of Bombay.*

The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.[1]

The Indisputable Signs

Rom. xiv. 18.—'For he that in these things serveth Christ is acceptable to God, and approved of men.'

THERE is a conciseness here which may hide the fact that the statement holds within its compass at once a full and simple description of the nature, programme, and issues of the Christian faith and life. The essence of Christianity, viewed as a life, is in this simple phrase, 'He that serveth Christ.' For a definition of that service we are led to a reference to the context, and it is an unexpected definition. Lastly, the end and issue of personal religion is portrayed in the terse but wealthy words, 'Accepted of God, and approved of men.'

1. *The Vocation of a Christian.*—He serveth Christ. That is the essence of the matter, as the Apostle would state it. For himself, the Christian faith and life always translated itself into these terms. No title had he for himself more loved and used than this, that he was a servant of Christ. Apostle and ambassador were the terms of his vocation he used and was ready to defend, but these and every other term were subservient to and defined by the simple designation: 'Paul, a servant of Jesus Christ.'

Thus also he regarded his fellow-believers. He knew well how deep was the rootage of the Christian's faith, and how deep the springs of the new life in Christ. His mind grappled with the transcendent mystery of redemption. But the practicality of it, the thing in its working, was a greatly simplified thing. Its concrete signs in the lives of men and women redeemed, like himself, by the grace and power of God in Jesus Christ were plain and unmistakable. 'Ye serve the Lord Christ.' It is this that makes a Christian.

Into this word 'servant' the Apostle joyfully put the uttermost meaning. It was no conventional word, robbed by current use of any significance other than that of empty courtesy, like the 'Your faithful servant' at the end of a letter from some one who in no way means it, and who may mean something entirely to the contrary. Not so was this man's relationship to Christ expressed in this word 'servant.' He, who so loved and claimed freedom, took this in fullest sense as a servitude, and did not shrink from the word bond-slave. In one figure, taken from the Roman triumphs, he declared himself led like a captured man, bound to the chariot of his Conqueror. 'Ye are not your own,' he said in another place. 'Ye are bought.'

This is true of us who call ourselves Christians, and the acknowledgment of it can never be of the lips only, or of conventional gestures. It can only be in the willing surrender of our powers for His disposal, and the using of them in the service of His cause. We call Him 'Master' and 'Lord,' not with the offence of empty compliment, but with the acceptance of His tasks and the glad doing of His will. We belong to a redemptive order. We have its name upon us; we are to take that name to our heart and live by it. We accept both its limits and its obligations.

¶ Jean Paul Richter tells his dream of the old gods, all seated at their feast, when suddenly there enters a pale Jew, with drops of blood upon His brow, a crown of thorns upon His head, and a heavy cross upon His shoulder. On the marble table of the feasting gods the Galilean flings down His Cross, and lo! the golden cups vanish, the gods fade quietly out, and He is left alone. Christ has been flinging down the Divine challenge of His Cross to human kind, and lo! they have risen up to be His men for ever and carry that Cross through the world.

2. *The Definition of the Service.*—'He that in these things serveth Christ.' What are these

[1] Charles Francis Richardson, *Peace*.

things? The answer in the context is explicit. Nothing ceremonial, nothing simply intellectual, but something ethical and spiritual, having to do with the qualities of the soul and the values of life. The Kingdom of God is righteousness, peace, and joy in the Holy Ghost. Did we expect a formal creed? The first of theologians tells us that the service of Christ is a spirit and a character. Did we expect to be told what to do? We are told what to be. It is the Christian character as a form of service. Can we serve Christ by simply 'being' something for Christ and worthy of Him? We shall never serve Christ in any other way if we serve Him not thus. There is no doing things for the Kingdom of Christ which is not a presumption and ultimately a mischief, if it is not a doing which springs out of *being*. What we are is the measure of what we do.

¶ Robert Browning illustrates this in the tragedy of *Luria*. Luria was a noble Moor who deeply loved and greatly served his city of Florence. He lived for his city with unbroken faithfulness. But in all the years of his activity the Florentines distrusted him, and this ingratitude breaks his heart. But what all his deeds of service failed to do, his character at last accomplishes. In the drama we see his antagonists won over to trust, themselves enlarged by the devotion of this man to his ideal.

Let us consider some of 'these things.'

(1) *Righteousness.*—If we trace the significance of that word through the Old Testament into the New, we should be upon a wealthy path. Let us take it at its simplest. It is the life that is good. It is the life that is good in Christ's way. All the exposition of goodness in the New Testament comes to us united with a life and an example. In Christ is that goodness incarnate, and goodness, in the Christian way of it, is Christlikeness. It does not find its standard in a code, but in a character. It does not find its enforcement through precepts, but through a Personality. It is not obedience to a set of laws, but the response to and the following of a living Mind. It is not listening to the repetition of old commandments with some new ones added: it is hearing and obeying a voice more arresting than the negatives and prohibitions of Sinai, a voice which says, 'Follow Me.' The moral straightforwardness which translates religion into the terms of character and everyday conduct conditions all service of Christ and acceptance with God.

(2) *Joy.*—'The Kingdom of God is joy.' The life lived in Christ, as in a presence and an atmosphere, will find the permanent reality of joy in Him. This is to be in harmony with the real nature of things: to have a soul revolving round its just centre. It is to have inward health and be master of self. The joy of the Holy Ghost is the full activity of soul in fellowship with the supreme Love and Truth. It is the consciousness of this that makes the New Testament one of the happy books of the world. It was the phenomenon in earliest Christianity that perplexed the world. Preaching may miss the mark, entreaties may fail, and argument be insufficient. But if joy be infectious, there will be something irresistible about us in this sad world, and our good cheer be a great service of Christ.

¶ Walter Pater reveals the secret of the Early Church's power in his description of Cornelius, the Roman soldier who became a Christian, and whose influence was instrumental in converting Marius the Epicurean. He says of Cornelius that he was always singing, and that to Marius it was a new kind of singing. He would begin to sing as though, at that moment, he were remembering some private reason for being happy.

(3) *Peace.*—For 'the kingdom of God is peace.' It is the maintaining of the poise of life. It is not stagnation, for the opposite of the peaceful life is not the busy life, but the discordant life, as the opposite of rest is not work but restlessness.

3. *The Crown of Personal Religion.*—'Well-pleasing to God.' It is a word which comes laden with good remembrance. We think of One who had lived the common life of men, working in a shop, living in a narrow home, obscure and unnoticed; and at the end of thirty years there came a voice uttering the Divine verdict upon those years: 'This is my beloved Son, in whom I am well pleased.' Here is the end Godwards, of personal religion—'to have this testimony that we have pleased God.'

'And approved of men.' What does that matter? It must matter greatly to the Christian. St Paul spoke of 'a good report of them which are without.' Let us not suggest that the outsider is in no position to judge true

Christianity. He judges it shrewdly enough. The natural man is not so far from God that there are not at least moments when for him

> The Spirit's true endowments
> Stand out plainly from its false ones.

To carry such a mark that the godly joyfully consent, that the evil shall mark, and that the indifferent shall in their soul covet, is a true and worthy ambition. Coleridge said of some lines of the *Prelude* that he would have cried 'Wordsworth,' if he had met them running wild in the deserts of Arabia. The Christian character must be as instantly recognizable.

To these things we are called in Christ Jesus. With that word 'called' this Epistle begins, and all the counsels of it hang upon this. 'Beloved of God, called to be saints.' It is a humbling word, but with a great hope hidden in it. A well-known historian has said that the great change which came upon the world with the appearance of Christianity was that 'the life of goodness became an assured career.' That change came with the sense that a Divine call had come through the revelation of the love of God in Jesus Christ. If we know and lean upon that love of God, we can dare these things.

The Task of Peace

Rom. xiv. 19.—'Let us therefore follow after the things which make for peace.'

There is a substance known as ambergris which is found floating in the ocean. Absolutely odourless itself, its use is to enrich the scent of odours. And peace has a quality like ambergris; it heightens and enriches every blessing. What is a congregation without peace; what without peace a home? It may have money, art, refinement, luxury, but if peace is wanting everything is wanting. All that wealth can give is but a mockery, all that art can furnish but a show, without the beatitude of peace. It was of peace the angels sang when Christ was born in Bethlehem.

1. These words speak of peace as something to be followed after. It is a thing to be lived for, to be striven for, to be followed through ill report and good report. It is the end, not the beginning, of endeavour. That is in keeping with the peculiar form which our Lord gave to His beatitude. He did not say, 'Blessed are the peaceable'—He said 'Blessed are the peacemakers.' Social peace was a thing that must be made. There are some blessings that we do not make. They are freely given us by God. We do not make the sunshine, or the grass, or the summer evening, or the sea. But in all the greatest spiritual blessings we are workers with the Infinite. They are bestowed, and yet we have to make them. It is so with love, so with every talent, so with the nobility of Christian character. And as it is in all these highest blessings, which make life strong and beautiful and rich, so is it with peace. We do not start with social peace; in a fallen world like this we start with enmity. To the seeing eye this world is all a battlefield, and every living creature is in arms. And then there falls the blessing of the peacemaker, and we see that peace is something to be striven for; the goal, the difficult and distant goal, of the struggle and the anguish of the ages. Remember that when there is dispeace at home. Remember it when there is warfare in the world. We have not really lost what once was ours. We have failed to achieve the infinitely difficult.

Peace is an end that everybody can set before himself. God may not have called us to follow the things that make for power. And only rarely, amid life's multitudes, does He call men to follow the things that make for fame. But there is nobody, whether old or young, whether mother, or business man, or child, but is called to follow the things that make for peace. For social peace, one of the choicest blessings, can be ruined by the most trifling of causes. A word will do it, or a fit of temper, or a suspicion, or the discovery of falsehood. And it is just because the things that make for peace lie so largely among life's common elements that this is a calling that every one can share.

¶ There is a sentence in Dr Bonar's diary to this effect. 'God has not called me,' he writes, 'as he calls Dr Chalmers, to do great service for Him: He calls me to walk three or four miles to-day to be a peacemaker in a disunited family.'

2. What are the things that make for social peace?

(1) First of all there is the need for *a watchful and a charitable silence.* No man or woman can ever be a peacemaker who has not learned to put a bridle on their lips. Every student of Christ must have observed the tremendous emphasis He puts on words. Of every idle word, He tells us, in the day of judgment we are to give account. Think of the infinite harm that can be wrought by a malicious or a thoughtless tongue; think of the countless hearts it lacerates; think of the happy friendships it chills. And sometimes there is not even malice in it—only the foolish desire to be speaking; for evil is wrought by want of thought as well as by want of heart. There is no more difficult task in life than to repeat what some one else has said. Alter the playful tone, and you alter everything. Subtract the smile, and you subtract the spirit. And yet how often do we all repeat things that are almost incapable of repetition, and so give pain that never was intended. There are times that call for outspokenness. And yet the fact remains that as we move along life's common ways one of the mightiest things that makes for social peace is a wise and charitable silence. Not to believe everything we hear, not to repeat everything we hear, or else, believing it, to bury it unless we are called by conscience to proclaim it, that is a thing that makes for social peace.

¶ Charles Simeon of Cambridge laid down three rules for his own practice in this matter. No. 1: To hear as little as possible whatever is to the prejudice of others. No. 2: To believe nothing of the kind until I am absolutely forced to it. No. 3: Always to believe that if the other side were heard a very different version would be given of the matter. 'I consider love as wealth,' added the saintly scholar, 'and as I should resist a man who should come and rob my house, so would I resist a man who would weaken my regard for any human being.'[1]

If you are tempted to reveal
A tale someone to you has told
About another, make it pass
Before you speak, three gates of gold—
Three narrow gates. First: Is it true?
Then: Is it needful? And the next
Is chief and narrowest: Is it kind?

[1] A. Maclean, *High Country*, 191.

And if it reach your lips at last
By passing through these gateways three,
Then you may tell the tale nor fear
What the result of speech may be.

(2) Another thing that makes for social peace is *the possession of a happy conscience.* Conscience not only makes cowards of us all: it overshadows our society. He who walks with an uneasy conscience, because he is unworthy or unfaithful, is an unfailing source of social dispeace. Here is a man, for instance, who comes home at evening after a day of honest, manly toil. He has done his work, faced his difficulties, resisted temptation when it met him. Such a man, when evening falls, not only enjoys serenity himself, he also spreads serenity around him. He feels a kinship with the children's merriment. There is that *in* him which augments the merriment. His happy conscience is a source of peace not only to himself, but to every one with whom he comes in contact. Contrast with him another man, who has squandered the precious hours of the day, who has not faced his work as a man should, who has yielded weakly to solicitings; such a man when he goes home at evening, is not only unhappy in himself, he is also a source of unhappiness to others. He is almost certain to be irritable. He is very likely to be quarrelsome. On bad terms with himself, he is ready to be on bad terms with everybody. Like those widening ripples on the loch which the stone makes when cast into its stillness are the outward goings of the heart. None is so ready to foment a quarrel as he who has a quarrel with his conscience. None is so angry with the innocent as the man who is angry with himself.

It therefore needs to be very clearly said, and it needs to be constantly remembered, that one of the things that make for social peace is the possession of a happy conscience. And there is no happiness in life more real, none that is more deserving of the name, than that of the task that is well done, of the cross that is well borne. Let any man so live his life, and he shall not miss the blessing of the peacemaker.

(3) Another thing that makes for social peace on a larger and a grander scale is *righteousness.* It is the passion, it is the long endeavour, on the part of the individual or the nation, to be

unfalteringly true to what is right. Very often to a hasty judgment it is the opposite that seems the truth. There is not one of us but has been tempted to secure peace at the expense of righteousness, and many succumb to that temptation. There is indeed one temperament which is peculiarly exposed to that temptation—not the temperament of the hero, but that of many most delightful people, the temperament that loves all human kindliness, is courteous, deferential, genial, that shrinks from struggle and from contradiction. To such a temperament a text like this may come as a positive temptation. It is tempted to follow the things that make for peace at the expense of things more glorious than peace.

Freedom from pain and struggle is not peace. Freedom from struggle may be the devil's peace. That momentary calm, that short escaping, that lull which is possible where truth is forfeited is but a travesty of peace as we have learned it from the lips of Christ. He knew—He had a right to know—that the world of His Father is founded upon righteousness, and that for neither man nor nation is there peace unless it be broad-based on that.

¶ A short time ago the pastors of Germany were faced with a demand for an unqualified oath of allegiance, not to God but to Hitler, and seven thousand of them signed their names to this brave declaration: 'We will go to prison or suffer any punishment before we sign this oath.' There are many occasions when all we have to do to keep out of trouble is to do nothing, remain quiet, acquiesce, shirk the issue. Put yourself in the place of a German pastor and consider what he has to do to keep out of trouble—follow the crowd. That is the pinch of his temptation. To keep still, acquiescently to take a neutral shade, is the easy path to comfort.[1]

(4) There is one thing more that makes most wonderfully for social peace. It is *the experience of being reconciled to God.* So pervasive is the eternal spirit, so really does it determine everything, that so long as man is out of touch with God he cannot be in perfect touch with anything. Then, through the Spirit of the Lord Jesus Christ a man is reconciled to God. All the love that has been waiting for him flows in a tide into his life. And then at last, in harmony with God, he feels himself in harmony with everything, with bird and beast, with sunset and with hill, with every brother-man and sister-woman. There is no experience in life that makes for peace so steadily as that. Drawn into loving unity with God, we are drawn to a new brotherhood with everybody. That is how our Saviour is our Peace. That is how He Himself has been the peacemaker. And that is how every man who really knows Him follows after the things that make for peace.

¶ The peace of which Jesus speaks is not a negative thing. It is not dearth of trouble or the absence of pain. It is an achievement of creative minds, the triumph of the human spirit over discord, confusion and strife. From the man whose mind is at rest, whose conscience is at peace, whose will is one with the will of God, whose affections are satisfied through communion with the Eternal Joy, there emanates a beneficent and healing influence which creates a new atmosphere and raises the life of those about him to a new level of harmonious co-operation.

[1] H. E. Fosdick.

Temperance

Rom. xiv. 21.—'It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.'

The Bible does not say as much as we might expect it would about drink. It was not the grave moral and social peril to those to whom the Biblical books were addressed that it is to ourselves. The principles laid down, however, are important, and there are some things the Bible does say explicitly about drink and drunkenness which the Christian may well take to heart.

1. We all know that the ravages of drink are incalculable. Our own country year by year has been suffering, not only from drunkenness, which is the extreme form, but from the consumption of liquor to an abnormal degree even before drunkenness is reached. We are all aware of the ravages occasioned by intemperance, but perhaps it is well for us to look at them a little more in detail; not simply to say that drunkenness is an evil, but to bring home to ourselves the kind of evil that it really is. It affects the individual, it affects the family, it affects society.

(1) No man, it is often said, sets out with the intention of being a drunkard; yet the fact that a large number of drunkards die every year in this country is in itself a testimony to the fact that there is something in alcohol which does lead to that uncontemplated and undesired result. The trouble with alcohol is that it is so stealthy, so insidious, in its character, that it passes into a man's life, and long before he is aware of what is happening, while he still thinks the danger-point is far in the future, he has got so entangled in its toils that he suddenly wakes up to the fact that he cannot in his own strength break away from it. Gradually he finds he has to be stimulated by increased doses, until that which he would have shrunk from taking in earlier days, comes to him to be quite a natural and obvious amount to take. That is one of the great difficulties. Of course, we see it in an intensified form in what is even more ruinous, namely, in drug taking; but in alcohol this is where the danger chiefly lies. It affects a man in every part of his being. Physically he is certainly the worse for it. There is a power of illusion about drink which lends it much of its fascination and makes the temptation so strong. The vital forces, instead of being strengthened, are actually being reduced, but such is the deceptive power of alcohol that there is diffused a sense of well-being, and a man feels this is the right kind of stuff to take if he wants to feel happy. That delusion inevitably has its reaction. It cannot be maintained unless, as the system becomes inured to it, the quantity taken is increased. Doctors tell us it diminishes the power of resistance to infection and slows the process of convalescence. No man who values his physical fitness will allow himself, if he is wise, to be caught in a snare of this kind. It is the same in regard to the finer qualities, in music or in art. Great professional artists or musicians tell us that a small quantity of alcohol may render them incapable of doing their best. It is well known in sport that if the highest type of efficiency is to be reached, alcohol must be barred. It was the theory of Dickens and his contemporaries that there could be no social jollity without it, but our large Holiday Associations and Travel Clubs have cut it out, and in Germany the great Youth Movement has discarded it as part of the musty tradition of the past.

¶ I look among my acquaintances in various spheres in business, literature, the stage, bar, politics, and I see everywhere men whose lives are obviously clouded and their careers imperilled by continued indulgence in alcohol, and I would say further that the decent majority of people who drink anything at all would be far more interesting companions, more lovable helpmates, more efficient citizens, if they cut down their consumption by one-half. The majority of them would gladly do this, but cannot of their own accord; they simply can't. Are the majority of drinkers slaves to alcohol in the sense that it controls them more than they can control it? They are.[1]

(2) We find all this in the individual, but the individual does not stand alone. We know how his family suffers. We know how he may be in the public-house enjoying the warmth and the merriment of the company while his wife and children are in a cheerless home with insufficient food and clothing. We know how drink drugs a man's conscience and makes him put his own happiness before the well-being of others.

(3) As for society, we know all too well how serious is this evil. We know that progress would be better, employers would be better, things would go on ever so much more smoothly in our industrial and commercial life if this evil were out of the way. All social workers in destitute areas know how they are almost brought to a standstill in the work which they are trying to do. They speak with passion of the way in which at every turn the beneficent ministries they have exercised are being held up and hampered by this thing.

2. What, then, is our duty? Our duty as patriots is to bring all our force to bear on the side of the movement which will elevate our country and snap the fetters of one of the worst curses from which it suffers. It is our duty also as humanitarians, as those who love their fellows, to work steadily for this cause. Above all, we are obliged to ask ourselves as Christians what we can do in order to meet the condition which Paul lays down in this passage. What is the duty we can ourselves fulfil? Now, of course, conscience is a very individual thing, but people often talk about conscience in a way which is quite uninstructive. They say, I

[1] Arnold Bennett.

must follow my conscience. Yes, of course, we must. But we must first have earned the right to follow our conscience. Our first duty is not to follow our conscience, but to enlighten our conscience, to hear the Voice of God and bring our conscience face to face with the actual situation. We ought to ask ourselves very seriously whether in view of this terrible evil in our midst it is not the duty of every follower of Jesus Christ to consider the effect of His example in the matter.

Whatever a man does has influence upon others. Even if the man himself knows when to stop in this matter of drinking, and does stop (which is another and more difficult matter), others may not be able to do so. An inner impulse they cannot withstand will drive them on. What was comparatively harmless to the one may mean catastrophe to the other. A man is his brother's keeper. 'The love of liberty,' says Hazlitt, 'is the love of others.'

¶ My father, who was a lawyer, was one of the most temperate men I have ever known but he was not a teetotaller, and he enjoyed a good glass of wine. But at one time he had a young articled clerk who was sinking rapidly deeper and deeper into drinking habits. So my father sent for him and offered to take the pledge with him. The young man refused, saying that it would not be fair, for my father would keep it for life, while he, he was sure, would break it very soon. But my father always said that if he could have helped any young man by his example it was a plain duty to do so.[1]

3. Temperance is not a curtailment but a fulfilment of life. When the Temperance Movement started a hundred years ago, the emphasis was laid on abstinence. It was a case of cutting oneself off from a definitely established social habit. Thus the way of the abstainer has been associated with negative action, and the phrases in common use, such as 'abstinence,' 'prohibition,' and 'local veto,' too often suggest something negative, a maiming so to speak of life, something opposed to the general trend of human desire.

It is high time this was changed. In society to-day it is the drinker who is the exception, and the drinker himself is for the most of his time an abstainer, his drinking is occasional. Abstinence does not imply a social taboo. The most hopeful thing about the Temperance Movement is that it is now seen as the way to fullness and joyfulness of living. It is the way of sport, the way of music, the way of the open-air life, and the great holiday movements which take increasing numbers every year out of the great cities into the country, to the mountains and the sea. The Band of Hope trains the children to think of temperance in terms of social happiness and recreation, and every organization for girls and boys in connection with settlements and missions, every gate that is opened up for the use of our new and generous leisure into the realms of music, art, and culture, helps the same healthful idea of social joy without the false aid of alcohol. Men are won not by pinched negatives, but by the heartening call of the positive. For joy and health and fullness of living temperance holds all the trump cards.

¶ 'If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate and the small amount they inflict, then indeed will this, the temperance revolution, be the grandest the world shall ever win.' The man who said this was the man who struck the deathblow to slavery in the United States of America.

[1] Peter Green, *The Christian Man*, 81.

The Ministry of the Strong

Rom. xv. 1—'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.'

When the tale of human weal and woe comes fully to be told, the part played by love, human and Divine, in burden-bearing on behalf of others will be revealed in all its shining glory. We are all too familiar with the experience of the strong domineering over the weak, and using their infirmities as a source of gain. The existence of the strong as a stumbling-block to the weak meets us daily in our walk through life. We need to ponder afresh a brighter side of human life in the picture of the strong bearing the infirmities of the weak, or of the weak upholding those weaker than themselves. It takes us a step deeper into the mystery of the Atonement and reveals to us the glory of suffering love in the ministry of burden-bearing.

1. 'We then that are strong ought to bear the infirmities of the weak.' '*Ought to bear.*'

It is a part of the moral content of Christianity. It is a part of the Christian interpretation of human life. Our strength belongs to the weak, our vision to the blind, our health to the infirm, and our life to the brotherhood. This is the *noblesse oblige* of the Christian Faith. Wealth has no right to pose as the patron of poverty; learning has no right to say to ignorance, 'See, in my gracious condescension I give you some of my beautiful treasure.' Strength has no right to say to weakness and to pain, 'I am minded in my condescension and good-will to suit my strong stride to your halting steps for awhile.' All such help dishonours the man that offers it and the life that accepts it! 'We that are strong *ought* to bear the infirmities of the weak.' Let the sense of the Divine demand, let the law of life as God means us to live it, be in our hearts, and then shall we be able to serve men in a fashion that does some honour to our common manhood and helps to make our brotherhood in Jesus Christ a realized fact in human life.

It is here that Christianity makes its most unique and distinctive pronouncement. Concerning a man's own sufferings the Greek and Roman philosophers said some very fine and noble things. But towards the suffering of others they showed a hard face. Pre-Christian philosophy never struck the deep, authentic note of sympathy. It was left to the gospel of Jesus Christ to teach men the wider obligations of their common humanity.

The kingship of wealth, and learning, and strength, would never have opened its palace-gates to the weak and the sick and the needy, and to all who cannot help themselves, had not the King with the crown of thorns and the wounded hands first knocked at these gates and asked admission in the name of the Father by whom all men are brethren, in the name of the Cross that proclaims the beauty of unselfishness, the worth of sacrifice, and the eternity of love.

¶ 'They that are strong ought to bear the infirmities of those that are weak, and not to please themselves.' There's a text wants no candle to show't; it shines by its own light. It's plain enough you get into the wrong road i' this life if you run after this and that only for the sake o' making things easy and pleasant to yourself. A pig may poke his nose into the trough and think o' nothing outside it; but if you've got a man's heart and soul in you, you can't be easy a-making your own bed an' leaving the rest to lie on the stones. Nay, nay, I'll never slip my neck out o' the yoke, and leave the load to be drawn by the weak uns.[1]

2. We ought to bear the infirmities of the weak for our own sakes as well as for theirs. Strength, for practical purposes, exists only when it is in operation. It becomes ours only when we use it to make it the property of others. The use of strength for self-pleasing is not use; it is abuse.

One day a young man of such fine qualities came into the presence of our Lord that He loved him at sight. He was, as we would say, a man of character. But the Master bade him sell all that he had and give to the poor. Why? If that young man had been using his strength on behalf of the weak would any such injunction have been laid on him? The penetrating eye of the Master saw that he was not strong enough to do that most difficult thing, to use his riches effectively as a trust on behalf of the whole social body, and He bade him surrender them at once and completely. There is the alternative for all time—privilege must be used or relinquished.

There is a holy, tender something that is called 'sympathy.' We do not learn the meaning of this word all at once. We can learn it only in the school where the sick and the lame and the blind and the needy are our teachers. The man who has closed his gates against other men in their suffering cannot tell what sympathy means. It is not in his vocabulary. He can speak of gaiety and merchandise and learning; but sympathy is beyond him. It was the man in trouble and need who could teach him that.

¶ Anatole France writes in *The Garden of Epicurus*, 'it is through pity that we remain truly men. Let us not change into stone like the defiers of the gods in the old myths. Let us choose the good part which is to suffer with them that suffer, and let us say with lips and heart to the victims of calamity, like the good Christian to Mary, "*Fac me tecum plangere*" —make me to lament with thee.'

'We that are strong ought . . . not to please ourselves.' But that is just what strength is prone to do. And what is to hinder it? It

[1] George Eliot, *Adam Bede*.

BERKELEY BAPTIST DIVINITY SCHOOL
SANDFORD FLEMING LIBRARY

steps forth to go just where it will, and to do just what it will. It is full of its vital energies and its self-approved plans for pleasuring and conquering. But that is not the way in which the strong life is to grow stronger. That is not finding the sacramental meaning of strength. And so between the strong man and his self-pleasing, God puts the infirmities of the weak, and bids him bear them.

3. The word 'bear' in the text is the same word as is used concerning Jesus in His cross-bearing, and concerning the cross-bearing of His disciples. It is something more than patience and good temper towards weakness that is demanded here. It is that the strong, in whatsoever sphere their strength may lie, should try in silence and simplicity, to take upon their own shoulders the burdens which the weak are bearing; to submit themselves to the difficulties amidst which the weak are stumbling on; to share the fear, the dimness, the anxiety, the trouble and heart-sinking through which they have to work their way; to forego and lay aside the privilege of strength in order to understand the weak and backward and bewildered, in order to be with them, to enter into their thoughts, to wait on their advances.

We know it well in regard to education. The man of learning who is so engrossed in his own investigations, or so dazzled by his own brilliancy, or so anxious to make his own standpoint clear, that he forgets or fails to enter at all into his hearers' minds may possibly impress but hardly educate them. His teaching may show, indeed, how far on he has got, and it may quicken aspiration in those who are nearest to him; but it will leave many whom he might help just where they were.

And surely we know how, in those deeper and more anxious difficulties through which we may have to fight our way, in the trials of the moral and spiritual life, if any help can come to us from others, it can come only from those who see our troubles, not from without but from within; who with the wisdom, the simplicity, the strength of love will come out of the sunshine to be with us in the gloom and dimness; who touch our wounds as tenderly as though their own nerves throbbed for them; who measure our fears and hindrances and sorrows not by the cold estimate of an external critic, but as they are to the heart which really has to bear them.

It summons us to the ministry of intercession. We shall not be tempted to wonder what to pray for, or be depressed by the consciousness of the poverty and inadequacy of what we describe as 'saying our prayers,' if we think of the needs of those around us and of the part we are called upon to play as intercessors. All true intercession springs from love, and love's ministry is to take the needs of others and to make them our own. If we are bearing the burden of another soul and giving of the best in us to aid it in the daily struggle against temptation; if in a strength which flows through us to others they are being helped to overcome evil habits and to struggle up towards an ideal of goodness, we are partaking of the suffering of Christ for His Body's sake, which is the Church.

¶ John G. Paton, the missionary to the New Hebrides, writes thus in his autobiography, 'I have heard that, in long after years, the worst woman in the village of Torthorwald, since changed by the grace of God, was known to declare, that the only thing that kept her from despair and from the hell of the suicide, was when in the dark winter nights she crept close up underneath my father's window, and heard him pleading in family worship that God would convert "the sinner from the error of wicked ways and polish him as a jewel for the Redeemer's crown." "I felt," said she, "that I was a burden on that good man's heart, and I knew that God would not disappoint *him*. That thought kept me."'

In such a ministry our power in prayer depends upon the life we are leading, and our whole life may be a prayer, not in word, but in deed. A mother prays for her child when she strives to live closer to God, that her example of self-sacrifice, forbearance, patience, and unfailing care may win the boy to a higher sense of duty and steady him in the time of trial. An elder brother prays when he denies himself and fights temptation in order that the younger may be able to make a better stand for righteousness. A friend prays when he stands by another and influences him for good in a crisis when the choice between two ways has to be made. In all our human relationships the ministry of intercession plays its part, and in all cases it is the life that prays and intercedes.

¶ In Clemence Dane's play, *The Mariners*, we have an illustration of such a ministry. The scene is laid in the quiet seclusion of a country rectory. It is the story of a domestic tragedy. The Rev. Benjamin Cobb is a saintly parish priest who in his youth has made an unfortunate marriage with a woman wholly unsuited to be a companion and fellow-worker with him in his sacred calling. . . . Her vulgar vanity and pride contrast with her husband's disinterested devotion to his work. Their married life to all appearances is a failure and a tragedy. Such is the appearance, but Miss Dane allows us a private view and a deeper insight into the moral struggle which is going on behind the scenes and working itself out in the life of the rector and his wife. We are shown the strong man bearing the daily, hourly, burden of the infirmities of his weak wife. And the drab tale is lit up with the glow of sacrifice which springs forth from human love, with its power to evoke penitence.

True that the story ends in tragedy: the rector dies from influenza, and his half-mad wife listens in an awful and strained silence to the indictment of her wicked treatment of him. Yet the voice of condemnation is not the last word in her case. The dramatist puts the story of the married life of the rector and his wife inside another—the lives of Joan Shepperley and Gerry Despard: the one a frank young woman with all the self-assurance and self-reliance of the post-war modern girl; the other a nervy and unstable youth who has come through the ordeal of the trenches more or less of a wreck and who stands in desperate need of a stronger character upon which to lean until he can find his own feet again and make good. . . . The rector's life has not been lived in vain nor has his marriage proved an utter failure. He has vindicated the saving power of human love when tried in the furnace of affliction. So Joan and Gerry are inspired to set out as mariners. 'Granted that they wrecked themselves, but think of the stars they steered by.' The rector's journey before them points the way, and in the inspiration of his life Joan also sets out with Gerry upon the voyage.

It is not for naught that we worship a God touched with the feeling of our infirmities. And if we are to admit the world's pain into our hearts we must first admit the world's Saviour. When once the Man of Sorrows has passed beneath the portal of a human life no sad lives are turned away unhelped. When once Jesus has speech with a man in the innermost place of his heart, that man has a new ideal of gain, of pleasure, and of good, for he has heard the truth that Ugo Bassi phrases for us in the great deathless words:

Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give.

The Law of Competition

Rom. xv. 1.—'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.'

1. *Competition in Nature.*—When we look at the world of Nature we see competition at work in a somewhat lurid aspect. The law of competition is known to science as the law of selection, or the law of the survival of the fittest. As such it lies in the heart of the theory of evolution, and has played an important part in the history of modern science. It shows that a vast, destructive, and unending competition for existence is going on in Nature. Into this teeming world there are born innumerable creatures for whom there is not sufficient room to live. Consequently there is being waged all around us an unceasing conflict. In that conflict the fittest alone survive, the weakest go to the wall. Nor is this conflict confined to one realm; it is practically universal.

¶ Frank Bullen, in one of his interesting sea-studies, gives a powerful and enthralling picture of the struggle which goes on amid the denizens of the deep. He points out that in the still depths of the sea an endless and merciless struggle is being waged. Day and night, without a moment's truce, this ceaseless conflict continues, in which the strong pursue the weak, and the weak perish at the hands of the strong. The countless tribes of ocean are all devourers of one another, and from the tiniest shell-fish to the mighty leviathan of the deep, they pursue and are pursued.

Nature in every department of life stamps out the weak, and through this competition for survival permits only the strong to survive.

Edwin Arnold, in his *Light of Asia*, describes how the young Buddha, escaping from the palace where he has been immured, comes for the first time face to face with this appalling conflict:

> Then marked he too
> How lizard fed on ant, and snake on him,
> Each slew a slayer, and himself was slain,
> Life living upon death. So this fair show
> Veiled one vast, savage, grim conspiracy
> Of mutual murder, from worm to man,
> Who himself kills his fellow.

When we seek for a justification of this law we find it in Nature's zeal for self-improvement. Higher forms of being can be attained only through the survival of the best, and death itself, in all forms, is Nature's way of defending herself from the paralysing influence of the inefficient. Nevertheless the vastness and seeming pitilessness with which Nature carries out this competitive system have often drawn forth a cry of pain from the sensitive and the imaginative.

2. *Competition in Life.*—When we turn to human life we see the same law at work. Here, too, is going on the same competition and struggle for existence, in which the strong survive and the weakest are pushed to the wall. This competition for life and for supremacy in life may be traced along the vast panorama of history, in the rise and fall of empires and nations, and in the conquest or subjugation of peoples; or it may be seen working in the world around us, in its sports, its education, its political and even its religious life. The sphere, however, in which its activity is most deeply felt, and where it most intimately affects human well-being, is the world of commerce.

In earlier and simpler times the law of competition, while it affected to a certain degree the life of all, did not press with anything like the severity that it does to-day. The world then moved slowly; difficulties of transit and difficulties of production limited both the demand and the output, population was more stationary, and life consequently less perturbed. It could be said of the men of that generation:

> Along the cool sequestered vale of life
> They kept the noiseless tenor of their way.

But life has lost its old simplicity and comparative restfulness and has taken on the character of feverish excitement, while the struggle caused through the keenness of competitive forces is such that it is ruining the health of the fortunate, and blighting the lives of untold millions. One need only take up a newspaper and read it sympathetically to see what we are making of life in this twentieth century. On one page are the advertisements, revealing the eager struggle, the unveiled self-interest, the fiercely competing forces engaged in this commercial war. In the next one reads paragraphs urging us as a nation to bestir ourselves, to gain in efficiency, to be watchful and jealous of the success of others, to leave no stone unturned to push others out. And, as one reads, one sees in the background the enormous fleets of the nations, and the hosts of armed men, maintained at a cost which is crushing Europe into bankruptcy, but all maintained and called into being by self-interest, by jealousy, and by fear. Then we turn the page, read the laudatory paragraphs concerning the doings of the successful few, the mournful lists of bankrupts, and the menacing cry of labour. So we have around us the problem of the unfit, the problem of labour and capital, and the problem as it affects tens of thousands who echo with bitter hearts the poet's cry:

> Our life is but a narrow raft
> Alone upon the hungry seas,
> Whereon is but a little space
> And each must look out for a place
> To thrust his brother in the sea.
> And so the sea is salt with tears,
> And so our life is worn with fears.

It is a mistake, however, to suppose that the problems which confront us to-day are concerned solely with the poor; we are equally confronted with the problem of wealth. The strain to amass and the strain to retain make the enjoyment of that which is attained impossible. Misery haunts the mansions of the plutocrat no less than the hovels of the unfit.

¶ I keep ten thousand pounds in cash in this room. You never know when you may want money or when cheques may be difficult to cash. A man who succeeds as I have done has many enemies, and if he is wise he avoids all risks.[1]

[1] William Waldorf Astor.

3. *Christ and Competition.*—The law of competition has the enrichment of self, or those dependent upon self, as its goal. By it the strong rise upon the bodies of the weak. The law of Christ comes and declares, 'We that are strong ought to bear the infirmities of the weak.' Instead of the strong stamping out the weak, the whole teaching of Christianity is directed towards their protection. There are two struggles going on around us: first the struggle for life and for the means of life; this has competition for its law, and its end is accumulation for self without consideration for others. The other is the struggle for the lives of others; this has love as its law, and the end is the protection and salvation of the weak by the strong.

All the present unrest, the deepening consciousness that there is something wrong with our economic and industrial system, the growing conviction that if peace and well-being are to be brought back to earth these wrongs must be put right—all these arise from the spirit of Christ coming into conflict with the spirit of the world. It is Christ's law of love challenging the law of merciless competition, directing it to work within the limits of the Kingdom of God, to take as its ideal human well-being rather than self-aggrandizement. This is what above all other things we must clearly realize in the present conditions. There is a mysterious force working in the world impelling things to move in one particular direction. One evil after another it challenges and overcomes. Last century it was slavery, now it is war—war as it affects nations and war as it affects industry. The direction in which this mysterious force is impelling human affairs is towards the Cross, towards the unity of the race, towards the quelling of selfish passions aroused through unlimited competition, and towards the binding of all men together in brotherly love.

At the Cross we see the strong Son of God laying down His life to save the weak, the defenceless, and the unfit. And this law of the strong suffering for and protecting the weak is the very soul of Christianity. If that is left out, Christianity becomes but a lifeless creed. 'If any one would become my disciple,' cried Christ, 'let him deny himself, and take up his cross, and follow me.' 'Bear ye one another's burdens, and so fulfil the *law of Christ*.' 'So then we that are strong ought to bear the infirmities of the weak.' This is the very heart's blood of practical Christianity.

Here, then, we have the law which is confronting this other of unrestricted competition, which is ringing it round, and which is ever declaring that within the circle of love and mercy and human brotherhood alone competition can be practised.

True Neighbourliness

Rom. xv. 2.—'Let every one of us please his neighbour for his good to edification.'

St Paul here gives us the rule for our behaviour to one another in the common everyday concerns of life; in the hundreds and thousands of little matters that rise up between us all as we are joined together in families, or as acquaintances, or in employments.

We call them little matters, and, taken one by one, they are so, perhaps. But they are not at all little or of small consequence when taken all together. Great and serious actions and events do not make up our lives: it is not every day that we have an opportunity of helping some neighbour in trouble, or of bearing some great trial well, or of showing our patience, in suffering. These things come only now and then; but our ordinary way of behaving to one another, of speaking to one another, never stops, it goes on all day long. And the truth is, that what a man is, is shown much more in his common words and doings than in his rarer ones, and therefore they are of even more importance than what we call greater occasions.

¶ It has been observed that the growing good of the world depends much upon unhistoric acts.

Small service is true service while it lasts:
Of humblest friends, bright Creature, scorn not one;
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.[1]

The rule which St Paul gives is, 'not to please ourselves,' but 'let every one of us please his neighbour, for his good to edification.' It is the rule of taking thought for the feelings and wishes and comfort of others, when they are at work, or at play with us; the rule of putting

[1] Wordsworth, *To a Child*.

ourselves in their place, and considering how such and such a way of speaking, or even our tone of voice, may affect them; the rule of giving up what we might lawfully do ourselves, because, perhaps, they misunderstand it; the rule of trying to remember always, whoever is before us, whether brother or sister, or parent or child, or master or servant, or neighbour or friend, that we are bound to them by our Master's law of love.

¶ Lord Midleton wrote of Laura Tennant, sister of Lady Oxford: 'The eldest, Laura—afterwards married to Alfred Lyttelton—then, as throughout her brief life, could neither bear to see a party dull, nor any member of it shut out from whatever was of interest. Her existence was a standing answer to the Scriptural query, "And who is my neighbour?" She had a fund of sympathy and charm which inspired everyone within her reach to be at their best.'

How different is this rule of St Paul from that of the world. How different are these sayings of the Bible from those that are so generally heard, not only in the common intercourse of life, but in its most serious concerns, and which pass current especially in the everyday conversations which we hear. 'Why should I care about what so and so likes?' 'Why may I not say what I think? If he does not like it, it is no business of mine to find out what he likes.' 'Why should I give way to him? What business has he to be hurt or vexed?' 'Why should I take trouble to get on with him and please him?' 'Why should I put up with his unpleasant, disagreeable manner?' These are the common sayings of the world. They bid us consider ourselves as our own masters, to speak and behave as we please, without any one having a right to call us to account. They bid us be kind and friendly to those we like, and to change our behaviour to those we do not like.

The world teaches us to dwell most on what others owe us, not on what we owe them; to stand on our independence, to resist the supposed claims which may be made on our forbearance, or our willingness to give way, or our good temper; to expect others to be careful about hurting our feelings, rather than to be careful ourselves about hurting theirs.

There is hardly a better test of whether a man is, in his secret heart, trying to serve Christ with all his strength than his steady effort to think first, not of what pleases himself, but of what pleases his neighbour, in the small daily concerns of life.

1. What are the conditions we are to consider in pleasing our neighbour? St Paul says it is his welfare and not his whim that is to be considered: 'for that which is good unto edifying.'

The pleasing of the individual is not to be thought of as if it had its end when the individual is pleased; it ought to keep 'good' in view, to be such that good may come out of it. It is possible for harm and not good to come out of endeavours to please a neighbour: chiefly, no doubt, through his being himself morally injured, as by the flattering of his vanity, or by encouragement in unworthy habits; but not exclusively, for the pleasing of individuals might do harm to the social body. However strong the wish of the Christian to please his neighbours may be, he is bound, St Paul warns his readers, to keep his impulses under control, and to be careful that he does not do harm by giving way to them. This is a principle both comprehensive and fundamental, and it applies to all the impulses of kindness or benevolence. A Christian cannot exempt himself from the double duty of desiring to be kind to his neighbour, and of being careful that his kindness shall do good on the whole and not harm.

Our great object must not be to please our neighbour, any more than to please ourselves, but to do him the highest good, to have an influence that may lead up to truth and duty and God. Such a principle saves Christian compliance from characterlessness. In it is implied that we can yield in nothing which would lead him to sin or impair the strength of his spiritual nature. It is implied, moreover, that we cannot surrender any part of our own proper nature in doing this. We must *be ourselves* if we are to be useful in any way, and it can never be our duty to sacrifice our own mental constitution, still less our moral nature, to build up that of another. But within these two limits—the indulgence of our fellow-men in sin, and the compromise of our own true nature—there is ample scope for the exercise of endless charity and understanding of each other's tastes and temperaments.

2. What are the benefits that issue from pleasing our neighbour to edifying?—If we have done nothing else, we have made all life look fairer to him. We have rendered his work easier, and lightened the weight of the burdens he is carrying. We have induced a state of mind more capable of extracting enjoyment from a multiplicity of things. Any envy that may have been rankling in his breast—any animosity or ill-will—will be for the time arrested and suspended, for the happy are never envious. He will judge more generously, will be better able to rise above small vexations, and more ready to act forbearingly or kindly to others. Is not this much? And we never know what higher good we are ensuring in simply causing a human heart to sing for joy. Have we not seen a new tenderness, a new largeness appear in men, and glimpses of a better nature that had been slumbering, under a sudden cheering of their spirits? Have we not been encouraged then to appeal to them with regard to duty, as before, perhaps, we had not ventured to do? Why, let us only look at the illuminated, beautified face of him to whom we have given delight, and do not think meanly of our work; believe that with the delight we have given him something more, even a touch, however transient, of a healthier soul.

Some persons seem to entertain the idea that pleasing and edifying are opposed to each other—that the latter is not to be effected in conjunction with the former—that to edify, in fact, we must always more or less *dis*please. Edifying, with them, is probably, for the most part, exposing and rebuking faults; but that may not be to edification at all. The mere girding at faults frequently does more harm than good. Let none of us imagine that we cannot edify without displeasing, or that there is no real edification to be wrought in mere pleasing. It is a mistake with us that we are apt to show ourselves pursuing the two things apart, as when, for example, in discoursing to children we first tell a charming story obviously to amuse them, and then, growing grave and dropping into a more serious tone, proceed, with the obvious aim of doing them good, to append the moral—in the words of Charles Lamb, 'tagging it to the end, like a "God send the ship into harbour," at the conclusion of our bills of lading.' Now, in doing this, we mostly miss our mark; for with the termination of the story, and the commencement of the moral, the attention relaxes, and the children learn to think of pleasure and edification as excluding each other.

¶ Lord Lytton once wrote—'To send a little child to bed happier, with a heartier thanksgiving, he knows not why, to the Author of all mercies, and a livelier fondness in his prayer for his parents; to cheer the moody veteran, who deems the young have forgotten him, with a few words that show remembrance of what he has done in his generation; to comfort the dispirited struggler for fame or independence, in the moment of fall or failure, with a just commendation of the strength and the courage which, if displayed in the defeat of to-day, are fair auguries of success on the morrow. All this may not be so good as a sermon; but it is not every one who has the capacity to preach sermons, and any one is able to do this.'

3. What is the fundamental motive and inspiration?—One must start with a sincere interest in men, and a pure affection for them. Observe how St Paul puts it—'not to please yourself, but your neighbour.' He implies a love for others which loses sight of self, and is prepared to deny self for their happiness. There is a pleasing of others for our own comfort, as when a man relieves a beggar to get rid of him and be left at ease. We may wish and endeavour to gratify others, not from care for them, but for our own interests, in order that we may be gratified.

One may be as mean and selfish and mischievous in endeavouring to please as another in seeking to torment or irritate. But what is it that prompts us to try and minister to others? Is it a pure love? Then we may follow our impulse safely.

Love seeketh not itself to please,
Nor for itself hath any care,
But for another gives its ease,
And builds a Heaven in Hell's despair.[1]

[1] William Blake.

The Self-Denial of Christ

Rom. xv. 3.—'For even Christ pleased not himself.'

THERE are two misconceptions of the relations between God the Father and God the Son in the great work of redemption which may arise from the contemplation of isolated passages of Holy Scripture. The one would represent the Father as an estranged and offended Ruler, whose vengeance on mankind was averted by the spontaneous self-sacrifice of the Son. The other would depict the Son as an unwilling Victim, *constrained* to give His life a ransom for many. It is needless to say that both of these ideas are perversions of the truth. God the Father so loved us that He *sent* His only begotten Son into the world. God the Son so loved us that He emptied Himself of His glory and took upon Him the form of man, and submitted even to the supreme humiliation of the Cross.

¶ 'My leave,' said the acute Frenchwoman, 'was not asked before I came into the world' —a saying in which all that the human heart can urge against God and His appointments lies hid. Why should I be called upon to endure, to forego so much? Had the choice been permitted me, I might possibly have declined it. *Our Saviour's leave was asked.* His fulfilment of His Father's will was voluntary; He saw the end from the beginning; *saw it even in the beginning*, and walked onwards to that end, seeing His own destiny and feeling His own freedom. 'I have power,' He says, 'to lay down my life, and I have power to take it again.'[1]

If the statement that 'Christ pleased not himself' meant that He was not allowed to do that which He Himself would have desired, then all the beauty and motive-power of that life and death of sacrifice were destroyed. The record of ministering love would remain unaltered, the pathos of the last scene of that tragedy would appeal to the emotional part of our nature; but the example, which summons us to a life of self-surrender, would be inoperative: one object, at least, of that Sacrifice would be defeated. Even if He died for all, it could not really be that 'they who live should not henceforth live unto themselves, but unto him who died for them and rose again.'

[1] Dora Greenwell, *The Patience of Hope*, 12.

1. 'Christ pleased not himself.' These words, interpreted by the Life and Death of Him who is thus described, proclaim the law of unselfishness and of self-surrender.

It may sound paradoxical to say we please ourselves by not pleasing ourselves; and yet this is the principle of all acceptable sacrifice, or rather of that obedience which is better than sacrifice. If it is to have any merit at all, if it is to exercise any elevating and redeeming power, it must be voluntary, cheerful, a satisfaction to him who offers it. Anything short of this involves us in the same difficulty which Socrates propounded with regard to the ordinary conceptions of courage and temperance. Men, he said, endure certain evils bravely, because they are afraid of greater evils, so that they are in a sense courageous through fear. They meet pain or death, for instance, unflinchingly, because they dread the imputation of cowardice or the disgrace which is worse than death. They forcibly restrain themselves because they know that loss of influence, forfeiture of their chances of promotion, will assuredly follow their abandonment of themselves to self-indulgence. This is no true temperance. He who apparently pleases not himself, who denies himself much that would otherwise be gratifying, simply because he knows that such self-control is essential for the preservation of his health, or for the attainment of his worldly ambitions, is wise, but he may have little to do with the Christ-like spirit of self-denial.

Moralists have well maintained that self-love, in its proper relations and degrees, is as right as any moral affection whatsoever. The desire for one's own good is, in itself, as natural and commendable as benevolence, or desire for the welfare of others. It was sanctioned by the old law: 'Thou shalt love thy neighbour *as thyself*.' It is a grievous defect in any man, if he has not a due regard for his own true interests. But the same rule, thus formulated, demands that the love of self and the love of others shall be co-ordinate; and self-sacrifice, while it is evidently for the benefit of others, has a reflexive power, not so clearly discernible, most beneficial to him who practises it. The man who gives up ease and inclination for the good of his fellows, at the same time by an occult process of purification raises his own moral and spiritual nature to the highest attainable perfection. The mother who spends herself for her

child is maturing the divinely implanted and ennobling power of love. But whenever the good of others, especially of those dependent on us, is postponed to the gratification of our own inclinations, this is a violation of the order of Nature, and it is a sin not only against man but against God.

¶ Someone protested to General Booth that self-preservation is the first law of Nature. 'Yes,' was the old General's quick retort, 'but the first law of grace is self-sacrifice.'

We are all disposed to underestimate the mischief and the wickedness of selfishness. It is the root and origin of most of the misery and strife of this world. 'Know,' says Thomas à Kempis, 'that the love of thyself doth hurt thee more than anything else in the world.' It is absolutely fatal to the development of that character which alone can fit us for a higher existence. The temptations to selfishness are many and formidable, and need all our resolution and strength—aye, and a strength greater than our own—to enable us to resist them. We are very apt to give way to them almost unconsciously; and to flatter ourselves, because we refrain from open and notorious sins, that we are leading a godly and Christ-like life, when our whole heart and conduct are impregnated with that unloving self-seeking spirit which is utterly opposed to the teaching and the example of Christ.

2. But when we say that 'Christ pleased not himself,' we express something more transcendent than we can understand. It is impossible for us in the strongest flight of our imagination to realize the height from which Christ stooped down, or to measure the deeps into which, for our sakes, He descended.

Paul, in his letter to the Philippians, draws in dim outline the rounds of that stupendous ladder, when he says that Christ, being in the form of God, thought not equality with God a thing to grasp at, but emptied Himself, taking the form of a slave; was made in the likeness of sinful men; and, being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea the death of the Cross. Deeper than that abyss of humiliation no earthly plummet can fathom; yet the earthly humiliation was as nothing compared with that first step, in which Christ *emptied Himself* of His glory.

> That glorious form, that light insufferable,
> And that far-beaming blaze of majesty,
> Wherewith He wont, at Heaven's high council table,
> To sit in midst of Trinal Unity,
> He laid aside: and here with us to be,
> Forsook the courts of everlasting day,
> And chose with us a darksome house of mortal clay.

And yet, since all which Christ gave up when on earth He dwelt as a man with men, was meant for our example, there is nothing which we can study half so instructive as His human life. That life, in its essential principles, can be summed up in two short sentences: contemplated from within, 'He pleased not himself'; contemplated from without, 'He went about doing good.'

If we rightly read the record of our Lord's great Temptation, it was a series of efforts to seduce Christ into self-pleasing. Each part of His human nature was separately assailed with this object in view. The body, exhausted by long fasting, must please itself by using miracle for its relief; the mind, oppressed with the foreview of the slow and painful processes of redemption, must please itself by accepting an easy and instant triumph at the cost of one momentary compromise; the soul, sorely tried and buffeted by suggestions of Divine indifference or dereliction, must please itself by putting to the proof in one feat of audacious daring the guardianship which neither slumbers nor sleeps. Such thoughts, presented through that long probation in every shape and form of solicitation, of which the three recorded instances are doubtless but specimens, were as often repelled and scouted in the might of one comprehensive and exhaustive principle, of which the text gives the substance: 'Christ in each part of His nature *pleased not Himself*.'

It would carry us into too wide a field if we attempted to trace the operation of this principle through the whole of His life. It was seen everywhere and in all things; it was seen in the choice of the manger-cradle and the carpenter's home; it was seen in the companionship of fishermen and publicans; in the gracious acceptance of casual and sometimes ungracious hospitalities; in the refusal of a settled home and certain dwelling-place; in the toilsome journeys and ministerings of the day; in the

lonely night watches on desert and mountain; in the perpetual contradiction of sinners, and the more trying misapprehension of familiar friends. It was seen more and more, as the end drew on, in the endurance of more openly hostile encounters; in desertion, denial, and betrayal by His own followers.

¶ 'Ah, but the treason of friends, their shiftiness, their suspicion, their doubt, their withdrawal—therein lies real suffering. Those who have never felt that, have felt nothing, have never suffered even a scratch,' wrote Père Didon. Christ also walked that road.

He might have built a palace at a word,
Who sometimes had not where to lay His head:
Time was, and He who nourished crowds with bread
Would not one meal unto Himself afford:
Twelve legions girded with angelic sword
Were at His beck, the scorned and buffeted:
He healed another's scratch, His own side bled,
Side, feet, and hands, with cruel piercings gored,
Oh wonderful the wonders left undone!
And scarce less wonderful than those He wrought;
Oh self-restraint, passing all human thought,
To have all power, and be as having none;
Oh self-denying Love, which felt alone
For needs of others, never for Its own![1]

3. Now, what is the duty of the disciple if this be the spirit of the Master? Surely if any one could have pleased Himself wisely, and safely, and beneficially, He could have done it. He had no thought but what was wise, He had no will but what was good, He had no fear but what was sinless, and yet He hesitated not, when there was necessity for it, to take His thoughts, and His desires, and His will, and bind them with cords for sacrifice, and lay them upon the altar. And here are we, defending, if not cherishing, our thoughts, our desires, our notions, our prejudices as if they were too good to be crucified, and too good to be denied.

¶ Not long ago, I was standing in an artist's studio before an altar-piece which she had just made. It represented the Nativity: or rather, the eternal incarnation of the Holy, self-given for the world. In the foreground one saw the Blessed Virgin, its ordained instrument, and St Joseph, watching by her bed. There was a patient grave simplicity about them both; reflected in the serious young angels, whose majestic scale suggested the greatness of that world of spirit from which they had been drawn. Below, the sheep were feeding very quietly too: innocent Nature entirely at home among the mysteries of the supernatural order, one lamb turning from its mother to press more closely to the Mother of the Lamb of God. And behind the Blessed Virgin, the focus of the mystery, the link as it were between two worlds, the Child lay peacefully and helplessly on a small stone altar, as on a bed. . . . The whole life made an oblation from the first—placed on the altar, and lived right through as a reasonable sacrifice from beginning to end—this is the pattern put before us.[1]

Here, then, is the character at which we ought to aim. The centre of gravity of our being must be shifted altogether from self to God. The result of such an aim—if ever we make the least advance in it as the years of life go on—will be as near an Imitation of Christ as is possible to the weakness of our mortal nature. We shall have received into our hearts that most excellent gift of God in Christ, the gift of that holy, heavenly love, which seeketh not her own.

When my love to man grows weak,
When for stronger faith I seek,
Hill of Calvary! I go
To thy scenes of fear and woe.

Then to life I turn again,
Learning all the worth of pain,
Learning all the might that lies
In a full self-sacrifice.

The Abiding Value of the Scriptures

Rom. xv. 4.—'For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.'

It is nothing less than a tragedy that the Bible, which has held so unique a place in the shaping of European civilization, can now be more or less truthfully described as 'the book that nobody knows.' Even as literature it can hold its own among the great literatures of the world: with its fascinating folk-lore; with its concep-

[1] R. C. Trench.

[1] Evelyn Underhill, *The School of Charity*, 39.

tion of history as the arena on which a great beneficent purpose is being wrought out; with its immortal emphasis, in the prophets, on justice and mercy towards men and humility towards God as the acceptable service of God and the true basis of human society; with its songs, in which after more than two thousand years men still lift up their hearts unto God in praise and prayer; with its brilliant and fearless discussions of the meaning of life, as in the Book of Job, 'one of the grandest things,' as Carlyle said, 'ever written with pen'; with its exquisite story of the noblest Life that the world has ever seen; with its revelation, in letters, of the new forces for the uplift of men set in motion by that Life; and with its vision of the consummation of history in a new heaven and a new earth.[1]

1. The Apostle Paul has been quoting a verse from a Psalm. In the text he tells the Romans why he does so. They might ask why he repeated to them a saying out of a book, instead of speaking in his own person what he thought best for them. So he tells them here why God meant that we should learn something from the Old Testament that we could not learn so well in any other way. In its records we have the story of man's spiritual experience through many centuries, and that experience is our guide.

That is the practical value of the Old Testament to us. It is the record of the spiritual experiences of a race, experiences unique and prolonged and manifold and momentous, experiences which embody and disclose the ways by which God has worked in the world, the methods by which He has drawn men near to Him, the discipline under which He has trained and uplifted them. Over two thousand years of historical development carried on the continuous tale, and now, collected, sifted, amalgamated, there the entire story lies. Unknown hands, it is true, have worked at it; unremembered lives have altered themselves through it; but all witness to the will, the character, the intention with which the Lord deals with men's souls and bodies; and, since He is the Eternal God who changeth not, it reveals for all time and to all people what is His perpetual mode of treatment—His rule of conduct, His moral characteristics, His Fatherly handling, His way of bringing out judgment unto victory. Therefore all these things are significant for us to-day; they reveal how that eternal God will prove Himself to be the same to us as to men of old time who served and trusted Him then. He never failed them, He will never fail us: that is the sure moral.

The Bible is the mirror of ourselves. It is the story of our own souls. We find ourselves everywhere in it; all those old lives, lived so long ago, serve to explain us to ourselves. No book ever showed us like this Book what we are, what it is in us to be, the height of holiness to which we might be drawn, the depth of shame into which we are ever prone to fall. We miss nothing here of all that we have ever felt. So the Book draws us, so it persuades us. From end to end we can verify it all. There is Eve in the garden, the most wonderful, the most unanswerable chapter ever written. Every soul that has ever sinned will put its seal to it that it is true. It comes home to our hearts and consciences as immediately and as convincingly as it did when first they listened to the story and heard in it the very voice of God.

¶ 'In no myth or tragedy of the ancient world have we so deep an insight into the character and workings of sin, or so remorseless an analysis of its effects in feeling and conscience, and in alienation of the heart from God. Nor have we, apart from the Hebrew Scriptures, such hope rising from the darkness of sin and death as appears here in the thought of God's mercy tempering His justice.'[1]

Jacob in his lying, in his fear, in his flight, in his sudden insight, in his gradual purification, in his final wrestle—surely it is our own mean worldliness, our own self-seeking in all spiritual things that is laid bare. We know it—that selfishness in things of God, that snatching at our own spiritual advantage—that long fight with the mean, low-minded motive.

Or Joseph, the man with the irresistible force and capacity of goodness that can turn all misfortune to gold—how potent and personal is the story. If only we could trust in sheer goodness of heart as he. And David, the strong, radiant, beautiful soul, so pathetic in his passionate love, so deeply stained yet so utterly true at the heart of his manhood. And Solomon, with the golden promise of glorious gifts on whom the world's breath falls and the fine gold becomes dim and

[1] J. E. M'Fadyen, *Learning and Life*, 85.

[1] A. R. Gordon, *The Early Traditions of Genesis*, 166.

the touch of degradation soils and spoils—all written for our learning! And all the crowding cries of the Psalmist, voices of anxiety, of pain, of relief, of loyalty, of courage, and disgrace, and forgiveness, sent up out of unremembered perils and forgotten sorrows, from wild hills of Moreb and waste places in the wilderness and the Jordan, from dreary exiles under the willows of Babylon, the sighs of those who find no comfort! Or again, the cries of the redeemed, and of those who know of Zion, and tell her towers and mark her palaces—all ours, our secrets that are read, our thirsting souls that drink, our hunger, and needs, and appeals, and complaints, and passions, and prayers, and hopes, and fears, and temptations, and exultations, all recognized and sanctioned and interpreted! That is the primary use of the Bible as it first takes hold of us. And so far our task is quite simple: it is to surrender to its influence, to identify ourselves with its records, to acquire its confidence, to walk in its faith in all dark days when we can see no light.

¶ H. M. Stanley wrote of his experience in the heart of Africa: 'Years of indifference and excitement have an unconscious hardening power. . . . But my selfish hustling stopped in time. . . . My sicknesses were frequent, and during my first attacks of African fever I took up the Bible to while away tedious, feverish hours in bed. Though incapacitated from the march, my temperature being constantly at 105° Fahr., it did not prevent me from reading when not light-headed. When I laid down the Book the mind commenced to feed upon what the memory suggested. Then rose the ghosts of bygone yearnings haunting every cranny of the brain with numbers of baffled hopes and unfulfilled aspirations. Here was I, only a poor journalist, with no friends, and yet possessed by a feeling of power to achieve! How could it ever be? Then verses of Scripture rang iteratingly through my mind as applicable to my own being, sometimes full of promise, often full of warning. . . . I flung myself on my knees and poured out my soul utterly in secret prayer to Him from whom I had been so long estranged, to Him who had led me here mysteriously into Africa, there to reveal Himself and His will.'

2. The Old Testament witnesses to Christ. It is not only a bead-roll of faith, not only a record of heroic testimony, a treasure of splendid experience; it is also a unity, a single Book, a single, supreme, consistent, continuous action.

All the manifold lives of the men of the Old Testament meet together in the life of the Son of Man. In His life we learn more perfectly all that we have ever learned about our fellow-men, what they and we are, and what they and we may be; and still more do we learn more perfectly all that we have ever learned about God Himself, His dealings with men, and His ways in the whole creation.

¶ It is the supreme beatitude of Scripture that it introduces us into the very presence and company of the Crucified. To believing hearts the whole Book grows instinct and alive with Him whom having not seen they love. The wind bloweth where it listeth, but each breeze among the branches of this tree of life whispers the Name that is above every name. Each prophet fastens eager eyes upon His advent, and each apostle bears witness to His glory, and each martyr rejoices to suffer for His sake. Those who know the Bible best learn that it has no speech nor language where His voice is not heard.[1]

Therefore He will give us our value, He will determine by His own standard our place, our motions, our activities. Remember those Jews of old who cried and wept and wondered and died, and saw no clear issue, and arrived at no fulfilment and found life so perplexed and profitless and sterile, and yet all the time were in their very distress serving the great King, adding some element to complete His portraiture, contributing some touch of human experience to the manifestation of His name. What they but faintly guessed we know—that Christ has come whom they had longed to see. So let Him use us as He will. Be sure that our little life, if it be but loyal in intention, has been caught up into the great Will of God, and fills a place in the Eternal Kingdom.

3. What is the gain of such learning? It ministers to our comfort and patience and hope. No one can take account of the wide world darkened for the most part by gross idolatry, so that a fraction only of mankind even now know the name of the one God: no one can look out upon Christendom, desolated by war, and degraded by sin: no one can ponder the differences by which the foremost champions of

[1] T. H. Darlow, *At Home in the Bible*, 16.

right and purity and love are separated, without being at first filled with doubt and dismay. Can this, we ask, be the issue of the gospel, this partial spread, this imperfect acceptance, this discordant interpretation of the truth? When we are thus cast down, the Scriptures bring us comfort. By the long annals of the Divine history of mankind—so long that we can hardly go back in imagination to the earliest forms of religious life which they record—we are taught to see the slowness of God's working, the patience with which He accepts what man in his weakness can offer, the variety of service which He guides to one end; and hope is again kindled.

¶ 'Never,' says George Macdonald, 'be discouraged because good things get on so slowly here. Enter into the sublime patience of the Lord.'

(1) *Patience.*—This 'patience' is holy perseverance under trial, the patience which suffers and is strong, suffers and goes forward. Rich indeed are Pentateuch, and Prophets, and Hagiographa, both in commands to persevere and be of good courage, and in examples of men who were made brave and patient by the power of God in them, as they took Him at His word. And all this, says the Apostle, was on purpose, on God's purpose, that we also may learn to take Him at His word, to trust His plan concerning us.

(2) *Comfort.*—The word here used means more than 'consolation,' though it includes consolation; it might be translated 'encouragement'; it means the voice of positive and enlivening appeal. The spirit of comfort is not so much that of a nurse as of an elder and braver comrade. The word in English is a strong word akin to fortitude, and the Greek original has a heartening, encouraging tone about it—the tone of a voice that calls to us like that of a friend, cheers us on, animates and invigorates us, as when the angel in Daniel's vision bids him not to fear, but to be strong. We call the Holy Spirit our Comforter; and although that is not an accurate rendering of the original word, which really means One who can be called to our side as a supporter, it does fairly represent, if we read it aright, the strengthening office of that Divine Friend beside us, whose presence at once commands and enables us to be strong and of a good courage. Comfort involves the renewal of energy, the recovery of lost or impaired force; it sets us on our feet again, it sends us back to our work with a fresh impulse: the very reason for which we are 'spoken to comfortably' is that we may rise up and go forth to meet the Lord, when He comes to us in all the might and love of the Ruler and the Shepherd.

¶ Charlotte Brontë, in a letter to Miss Ellen Nussey, written on 20th February 1837, confessed: 'Last Sunday I took up my Bible in a gloomy frame of mind; I began to read; a feeling stole over me such as I have not known for many long years—a sweet, placid sensation like those that I remember used to visit me when I was a little child. . . . I thought of my own Ellen—I wished she had been near me that I might have told her how happy I was, how bright and glorious the pages of God's holy word seemed to me.'

(3) *Hope.*—The 'hope' spoken of here is the Christian hope, the hope of the glory of God; and the Christian has it as he is able, through the help of God's word in the Scriptures, to maintain a brave and cheerful spirit amid all the sufferings and reproaches of life. For hope has been worthily called 'the energy and effort of faith'; a 'real act of the will' and moral nature; a refusal 'to be cowed and depressed by evil'; unlike the mere buoyant exuberance of spirits which belongs to a sanguine disposition, too light-hearted to feel difficulties or understand perils, it is such a gathering up of all the interior forces in deliberate reliance on God as can elevate, fortify, and inspire. We need it now, in days when some who pass for philosophers, but have given up the true 'wisdom,' preach a view of life which is hopeless and which, as it has been well said, can be met and overmatched only by the repression of atheism, whether professed or virtual. The question of hope for man is ultimately the question of a God for man, and indeed of man himself as a moral and spiritual being.

¶ 'Hope,' says G. K. Chesterton, 'is the power of being cheerful in circumstances that we know to be desperate. It is true that there is a state of hope which belongs to bright prospects and the morning; but that is not the virtue of hope. The virtue of hope exists only in the earthquake and eclipse. . . . As long as matters are really hopeful, hope is a mere flattery or platitude. It is only when things are hopeless that it begins to be a strength at all.'

It is significant that hope is spoken of much in the Old Testament and in the Epistles. It is never once mentioned in the Gospels. Men were too much taken up with Christ to be doing anything but following, or opposing, Him who dwelt in the region of the certainties. Wherefore, when life's promises fail a little, come back to His side, and look into His eyes and see what life in Him can mean, and be filled with a new confidence. They walk securely who walk with Christ.

Teaching the Old Testament to the Young

Rom. xv. 4.—'Whatsoever things were written aforetime were written for our learning.'

Consider some leading principles which should guide us in our teaching of the Old Testament. Our aim is a practical aim. We desire to teach the children to know God and to know themselves; to build up Christian character on the foundation of Christian faith; to make them eager to do their duty to God and their duty to their neighbour. We begin with the Gospels. We strive to teach them to know and love and obey with a personal devotion the Saviour who called the little children to Himself, and through Him to know the Father from whom He came, and the Spirit whom He sends. Through Him they learn to know God as the God of Love, who cares for them as His children.

But we cannot stop there. The New Testament is based upon the Old Testament and intimately connected with it. Christ's coming was not a sudden, isolated, inexplicable phenomenon in the world's history, but the goal of a long and varied preparation. He came not to destroy, but to fulfil; to fill the old teaching with a new and larger significance, showing, for example, how particular precepts involved far-reaching principles, and how much that was imperfect and temporary must disappear in the light of His fuller message. There was no contradiction between the old message and the new. It was the same God who spoke to the fathers in the prophets who was now speaking in His Son; but in Him the many various rays of the old revelation were brought together in a focus, to shine out with a new brilliance and power to all mankind. And, as He and His Apostles show by precept and example, the records of the Old Covenant were still to be a lesson-book for the disciples of the New Covenant. Whatsoever things were written aforetime were written for their learning.

¶ I read with consternation, and with an amazement so profound that I would like to think that I had not read aright, the view and recommendation of an able man that we preachers should not preach out of the Old Testament. And yet, what is the New Testament but the first commentary that was ever written upon the Old Testament? It is surely a strange doctrine that a commentary is more important than the text. One of the very last things of immense magnitude which the Holy Scriptures declare is that 'the testimony of Jesus is the spirit of prophecy.' The fact is that the Old Testament and the New are bound in *one* volume; and what God hath joined together let not man put asunder.'[1]

1. We must teach the Old Testament. But how? We all recognize the lessons of character and conduct which it contains, told in style and language attractive to children—the faith of Abraham, the trial of Joseph, the courage of David, and so forth. We need not speak of this use of the Old Testament. We are all familiar with it. But do we sufficiently bear in mind that we must endeavour to lead the children to realize the purpose of the Old Testament as a whole, as the manifold and varied record of a manifold and varied preparation for the coming of Christ, by the choice and training and preservation of the nation to which were entrusted the oracles of God, and by a revelation gradual and progressive, as men were able to receive it? Do we not need to aim more at teaching so as to show the presence of God in history, the operation of the God of Providence from century to century working out His purposes through men and in spite of men? Do we say that this is beyond the capacity of children? What is to be urged is that we should not lose ourselves in details, but should emphasize the great epochs and turning-points and landmarks of the history in a large view. The creation of the world is our starting-point—the majestically simple story, culminating in the creation of man in the image of God, and therefore capable of knowing Him. With

[1] J. A. Hutton, in *The British Weekly*, April, 1932.

the call of Abraham began the history of Israel; we trace it from the birth of the nation in the great act of redemption in the Exodus, past the foundation of the monarchy and the building of the Temple, to its death, apparently final and irrevocable, in the Captivity. Yet from that death it is brought back by a resurrection as marvellous as its original redemption, and preserved to fulfil its purpose in God's plan for the salvation of the world. The whole miracle of Israel's choice and preservation bears witness to its claim to be the people of God.

2. Then there is the influence of Law, founded by the great Prophet-Lawgiver, and, as we are coming to see, gradually developed on the foundation which he laid until, in its completed and codified form, it became the vital force which united the nation, and through a critical period guarded it from the attacks of paganism. We are to teach children to listen to the voices of the prophets, the spokesmen of Jehovah, constantly pleading His cause with an obstinate people, showing them with ever-increasing clearness what He is and what are His demands; upbraiding them for their sins and unfaithfulness, warning them of impending judgment, and yet ever raising high the standard of a great hope for the future. We are to show how in their deepest sorrows and in their most jubilant rejoicings the devout spirits of Israel held communion with God, intimate, personal, unquestioning, but ever governed by the profoundest awe and reverence. 'O God, thou art my God.' 'Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.' Who taught those prophets, who inspired those psalmists, if it was not God Himself working through His Spirit in the minds and hearts of chosen men to whom He revealed His secret? It is no mere natural development, no mere spontaneous outgrowth in a religiously minded nation, but light and knowledge coming down from the Father of Lights.

This is an ambitious programme; but all our teaching should be inspired by the recollection of these large principles, so that gradually, insensibly, unconsciously, we communicate them to our children. If we can know for ourselves, and, knowing, help our children to feel the wonder of the history, the marvel of the teaching, we shall be prepared to meet difficulties. They are there, no doubt, but they will be outweighed by the wonderfulness of the whole revelation.

We shall be able to show that it was no part of God's plan to give from the first a perfect, ready-made, final, and absolute revelation of Himself. If He had done it by some miracle, men could not have understood it. It is useless to attempt to give a child the teaching you would give to a grown-up man. He cannot understand it; he must learn by degrees. So, too, men had to learn gradually, here a little and there a little, as they could bear it. So we must not be surprised that we find in the Old Testament much that belongs to the spirit and temper of the age in which it was written—for example, the stern law of retribution, 'An eye for an eye and a tooth for a tooth'; and the imperfect laws given for the hardness of the heart of those who had to be governed. There are strange ancient traditions incorporated in some books, the meaning of which it is no longer possible for us to understand; naïve primitive modes of expression, which once, perhaps, men understood literally, but which for us can only be symbols; only—and this is the wonderful thing—all has been brought into the service of the revelation of the one true God. The stories of the Creation and the Flood have much in common with the stories current in other Oriental nations; but in Israel they were purified and elevated by the prophetic spirit and lofty faith of the nation. And the survivals of imperfect primitive ideas sink into insignificance by the side of the stately march of Providence and Revelation which the Old Testament records.

¶ 'The value of the Old Testament,' says Dr Peake, 'consists in this, that it is the record of an exceptional movement of the Divine Spirit upon a chosen and a guided people, taking them at a low level and gradually leading them to a higher and higher level, until it became possible for them to receive the supreme revelation of God's Only Begotten Son. Now, when we see this, we do not any longer come to the Old Testament with illegitimate demands upon it; we do not ask that the Old Testament shall give us all that we find in the New; we ask that it shall show us the ordered progression which shall move on and up to that supreme revela-

tion. And when we look at things in this way we realize that the Old Testament has become of the greatest possible value to us. It shows us the process of slow education given by God to a people which from the very circumstances of its origin and environment had to be taken at a stage little removed from heathenism.

But perhaps we say, Is not the authority of the Old Testament seriously weakened by modern criticism? Books which were formerly supposed to have been written by the men whose names they bear are now proved to be compilations from many sources, or collections of writings by many different authors; indeed, doubts are freely raised as to the historical character of some of the books. How can we still teach them as our fathers did? No doubt it was simpler from some points of view to teach when none of these doubts and questions had been raised. But, whatever answer is to be given to them, the great facts of the Old Testament stand out—the existence of the nation of Israel, the teaching of the prophets, the spiritual message of the Psalms, the extraordinary insight into human character displayed by so many of the narratives. There they are; they appeal to the reason, the conscience, the heart; their lessons are independent of the question who wrote this or that Psalm, independent of any doubts as to whether the exact words spoken by the prophets were faithfully recorded, and have been transmitted to us without any variation, and translated without possibility of error.

Much distress has been caused to persons of undoubted piety when they have been told that the findings of modern science contradict what to them was the plain teaching of Holy Writ. They felt that they were given a cruel choice: either they must sacrifice what was to them the inspiration and the nurture of their spiritual life, or they must be intellectually dishonest, or, at least, indifferent to knowledge.

¶ Wolfe, in his *Burial of Sir John Moore*, tells us that:

> We buried him darkly at dead of night,
> The sods with our bayonets turning;
> By the struggling moonbeam's misty light
> And the lantern dimly burning.

Now it appears that any astronomer can prove that there was no moon visible that night. If a man bound himself to the 'science' of that poem, that fact alone would create a doubt whether there ever had been a Sir John Moore. By easy stages he would be led to deny that the Battle of Corunna was ever fought, or that the Peninsular War ever happened.[1]

3. In order to understand a book we must understand something of its character and purpose. The purpose of the Old Testament is primarily religious. It is certainly not scientific. Nor was the purpose of the Old Testament primarily historical, in our modern sense of the word. The historians were prophets and their chief object was to discern God in the course of events. History was for them a vehicle of religious instruction. It became in their hands a parable. Their object was not so much to give a full and exact record of facts as to teach a lesson.

¶ When people say that they pass over the opening chapters of Genesis because of the findings of modern science, they might as well say that they will not read *The Pilgrim's Progress* because they have never encountered a figure like Apollyon in Piccadilly. In the words of the late Sir Alfred Dale, 'the purpose of the Bible is not to answer the questions that science can answer, but the questions that science cannot answer. It does not tell us when or how the world was made; it tells us who made it. It does not tell us how man was created; it tells us who created him and why he was created. It passes through the doors of mystery to which science has no key. It solves the problem before which science stands, and ever has stood, dumb.' Galileo put it more tersely when he said, 'The Bible was not given us to teach us how the heavens go, but to teach us how to go to heaven.'[2]

But, it may be said, this view is incompatible with a belief in the inspiration of Holy Scripture. Incompatible it may be with the doctrine of verbal inspiration which was commonly held half a century ago, and which still unconsciously influences much of our thought and language about the Bible, but not incompatible with the view that it does contain God's message to man. It is rash for us to approach the study of the Bible with preconceived ideas as to what God's methods of teaching must be.

[1] J. T. Davies, in *Catholic Sermons*, 30.
[2] H. L. Simpson, *Altars of Earth*, 41.

The really devout and humble student will try patiently to ascertain what the character of the Bible really is. He will find, on the broad lines and principles which we have tried to indicate, abundant evidence of its Divine origin and its Divine message. As he studies the Old Testament he will grow more and more certain that it is the record of God's dealings with the nation of Israel, a record shaped under the guidance of the Holy Spirit, and preserving the God-given utterances of men 'carried along by a Holy Spirit'—in a word, 'inspired.' But the attempt to maintain its verbal inspiration, and to ignore the human element in it, relative to time and circumstance and place and race, will land him in endless perplexities.

¶ Do not suppose that I believe in Jesus because it is said so-and-so in a book. I believe in Him because He is Himself. The vision of Him in that book, and, I trust, His own living power in me, have enabled me to understand Him, to look Him in the face, as it were, and accept Him as my Master and Saviour, in following whom I shall come to the rest of the Father's peace. The Bible is to me the most precious *thing* in the world, because it tells me His story; and what good men thought about Him who knew Him and accepted Him. *But the common theory of the inspiration of the words, instead of the breathing of God's truth into the hearts and souls of those who wrote it, and who then did their best with it, is degrading and evil*; and they who hold it are in danger of worshipping the letter instead of living in the Spirit, of being idolaters of the Bible instead of disciples of Jesus. . . . It is Jesus who is the Revelation of God, not the Bible; that is but a means to a mighty eternal end.[1]

It must always be remembered that the interpretation of the Bible is progressive, and the way in which it appeals to men's minds varies from age to age. The goal is the same, but the path changes. The Old Testament grew up under a variety of influences; its books were called out by special needs and circumstances; they reflect the thoughts of successive ages. And the interpretation of the Old Testament has varied from age to age; it has been shaped by the modes of thought of different men and different times; now one part of it and now another has appealed most forcibly to men's minds; but the end of all true interpretation is to lead man on to the growing knowledge of God, which is eternal life.

When to study I retire,
  And from books of ancient sages
Glean fresh sparks of buried fire
  Lurking in their ample pages—
  While the task my mind engages
Let old words new truths inspire—
  Truths that to all after-ages
Prompt the Thoughts that never tire.[1]

¶ In the waters of life, the Divine Scriptures, there are shallows, and there are deeps: shallows where the lamb may wade, and deeps where the elephant may swim. If we be not wise to distinguish, we may easily miscarry. He that can wade over the ford cannot swim through the deep; and if he mistake the passage, he drowns.[2]

Spirit, Light, Love

Rom. xv. 6.—'That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.'

The fundamental idea in religion is the thought of God. All else is built upon it. It is that which in every form of religion determines all its other beliefs, fashions its modes of worship, and most influences the lives of its adherents. True knowledge of God is almost everything in a healthy religious life: everything for inspiration, everything for strength and peace and joy. There are many religious questions for whose answers we can wait without any detriment to our spiritual life, but the answer to the question, What is God? is a present and an imperative need. The character of God is the foundation of all our hopes.

It is a remarkable fact that we find in the Gospels and Epistles very few direct references to the nature of God—to what God is essentially, apart from the universe and humanity. The teaching of our Lord is chiefly directed towards considering the unity of God and man under the symbol of His own Divine Sonship. But three great statements concerning the nature and character of God have come down to us from early Christendom: God is Spirit; God is Light; God is Love. We can hardly call these

[1] George Macdonald.

[1] J. C. Maxwell. [2] J. Hall, *Works*, vii. 589.

statements definitions; yet they are, perhaps, the nearest approach to definitions of God which the human mind can frame or comprehend, and in the history of religious thought they are unique. St John says of one of them, 'God is Light,' that it was a message received from Christ, and though it may not have been a literal saying, it is plainly what He must have taught His disciples to believe—a record of St John's impression of the revelation of God in the teaching and life of his Master. The same may be said of the third statement, 'God is Love.' Jesus may never have used the actual words, but through Him came that knowledge of God. It had been always true that 'God is Love,' but He first made it a reality to the world. He said as much when He taught His disciples to say 'Our Father,' and when He declared, in virtue of the perfection of His filial spirit and life, 'He that hath seen me hath seen the Father.'

¶ The old Greeks, whose civilization developed along the line of architecture, and painting, and the decorative arts, said, 'God is beauty.' The Romans, led by the Cæsars on a hundred battle-fields to victory, until they boasted that the Roman eagles never turned backward, said, 'God is strength.' The Jew, inheriting from Moses, the great law-giver, said, 'God is law.' It was not until John had laid his head upon the Saviour's bosom and communed with Jesus Christ that any man was able to say with confident heart, 'God is love.'[1]

Taken together, these three statements—'God is Spirit,' 'God is Light,' 'God is Love'—may be regarded as the sum and symbol of the Christian revelation of God, of the Divine knowledge which makes of Christianity the absolute or universal religion for all mankind. For what Renan said of the first may be said of the three: 'They are the sure words on which the edifice of eternal religion must rest.'

1. *Spirit.*—God is Spirit—not *a* spirit, as if He were a bodiless person or ghost, or one of many spirits; not even *the* spirit, as though He were the sovereign spirit in a world of spirits—but Spirit, free from all the limitations of space and time, eternal and infinite, the all-surrounding and indwelling Life, transcending everything yet immanent in everything, the one Presence in which we live and move.

[1] L. A. Banks.

In the affirmation 'God is Spirit' we have perhaps the most revolutionary and evolutionary truth in its implication that was ever announced, and so absolutely simple that its simplicity makes it the final word upon the subject. And yet it was addressed, not to a company of philosophers, but to a humble woman, eager to draw Jesus into a discussion concerning the ancient feud between Jews and Samaritans touching the true place of worship. We may be sure that the meaning which the words would convey to her untaught mind was the meaning intended by Jesus. To such a one as she was it must have been a bold and direct way of saying that God is everywhere, free from all bondage to the outward and material, not tied down to one special place, but filling all places with His presence.

The emphasis which Jesus placed upon this thought of God is well shown in the order of the original sentence: 'Spirit God is'—the most emphatic word, according to the Greek usage, coming first. It cannot therefore be in any merely negative sense that God is Spirit. He is not only invisible, immaterial, unlimited, filling all space yet not bound by space, filling all time yet not of time, filling all material things yet not material in any sense; He is Life and the Giver of life; not unsubstantial, but in the fullest sense real, having all the attributes of conscious personal being—thought, feeling, and will—perfectly and infinitely.

Let us not hold any thought of God and His ways which cannot be harmonized with the truth that God is Spirit, and let us not shrink from applying it where it needs to be applied. Let us but realize that God is Spirit and it will compel us to drop all conceptions of Deity as an isolated Being, dwelling apart from the universe and appearing now here and now there. Let us but realize that God is Spirit and it will lift us out of many a controversy into a region where our questions can have no meaning: many crude notions of spiritual things will pass away, and all external and materialistic views of Creation, Providence, Inspiration, Revelation, Incarnation, Atonement, and the conditions and methods of communion with God, will cease to be held.

On the other hand, because God is Spirit let us not imagine that His Being and Presence must therefore be vague, illusory, or inaccessible. The very opposite is the truth. His omni-

presence and providence can be conceived only as we realize that He is Spirit. Limit Him, confine Him, shut Him up in any one world, or temple, or rite, and you banish Him by these limitations from boundless realms and from millions of souls. Because He is Spirit He cannot be brought within the range of our senses. He can only be spiritually discerned in Nature and in human life, in the Bible and in Christ. Because He is infinite Spirit He is by no means exhausted in His revelations. He is more than any finite manifestation of Himself—even the highest. 'My Father,' said Jesus, 'is greater than I.'

God is Spirit, and man is a spirit. This truth is the heart of religion, and its rational basis. Worship is, indeed, only possible on the assumption that there is something in the worshipper akin to something in the Being who is worshipped. It is the Divine in man which seeks for fellowship with the Divine above and beyond him. It is because we are essentially spiritual beings and God is Spirit that we can commune with Him, know His mind, discern His ways, enter into His purposes, and receive His inspiration.

Speak to Him thou for He hears, and Spirit with
Spirit can meet—
Closer is He than breathing, and nearer than
hands and feet.

The practical bearing of the statement that God is Spirit is shown in the requisition that the true worshipper must worship Him in spirit and in truth, that is, in a way corresponding to the Divine Reality and with the whole inner assent of the soul.

But thou, eternal Spirit, art enthroned
Above the starry spheres, nor dwellest thou
In temples made with hands; but everywhere
Through nature's wide expanse thou equally
Art present; and each part of this fair globe
Is full of thee,—the ocean's roaring caves,
The wilderness of snow on mountain slopes,
The bounteous fields, where beauty smiles, and
man
Receives from thee the harvest of his toil.
Thus every spot is holy, and all time
Steeped in the sacredness of Sabbath prayer.
And thou dost seek a worship undefiled,
In spirit and in truth, from hearts whose love
Looks ever to the central Love, the Light
Of all our seeing, Life of all true life.

2. *Light.*—A more profound and comprehensive description of Deity never perhaps fell from human lips than this statement: 'God is Light, and in him is no darkness at all.' Like all our great words concerning God, Light is a figure, yet a figure which we feel brings us nearer the Divine Reality than any more literal word could possibly do. It is rich in suggestion, and in meditating upon God it is suggestion more than definition that we want. What in the heavens above or the earth beneath could serve better as an emblem of Deity than light—clear, pure, and illimitable in its diffusion; penetrating, searching, and revealing in its power; silent and beneficent in its influence.

While the statement 'God is Light' includes part of the thought suggested by the words 'God is Spirit,' it adds to it the thought of wisdom and truth, righteousness and holiness, and their manifestations. When we say that God is Light, and in Him is no darkness at all, we affirm that He is perfectly and absolutely wise. Men have attributed and do still attribute foolish things to God, and let us ever bring all we are taught or told to this supreme test—God is Light, and in Him is no darkness at all. There are some things which God cannot do. He cannot deny Himself. He cannot in anything or anywhere act inconsistently with His character. He and truth are one. He keepeth truth for ever.

When we say, 'God is Light, and in him is no darkness at all,' we affirm that He is perfectly and absolutely righteous and holy. It sometimes takes long spaces to see how just and righteous God is in all His ways—a longer space sometimes than one man's brief span of mortal days, whose experience may seem to throw doubt upon it. In his ode on the burial of the Duke of Wellington, Tennyson says of England's hero:

Whatever record leap to light
He never shall be shamed.

And is that confidence too much for us to fill our hearts with in regard to God and all His ways?

The first expression of the Divine will contained in the Bible, 'Let there be light,' is symbolic of the Divine purpose and action through all the ages. From the beginning God has been pouring forth His light as fast as man has been able to bear it. He is the Father of lights. All our lights are the outshining of His light. What we call the light of Nature, the light of mind, the light of conscience, the light of experience, is the light of God. It is the light of God which we see in the face of Jesus Christ—light without shadow.

¶ My favourite text in the whole Epistle is, 'God is light, and in him is no darkness at all.' Isn't it splendid for poor, ignorant, deluded mortals such as we are, perplexed and beaten by the problems of life? How we need light! Is it not just that yearning that makes that hymn, 'Lead, kindly light,' such a favourite? and to think that in God there is no darkness at all! Truly to know Him *must* be life eternal.[1]

3. *Love.*—'God is Love' is the last and greatest of the three great words concerning God which have come down to us from the first Christian days. In it is condensed the essence of Christianity—the gospel by which Christianity reveals its character as religion—a religion which can meet and satisfy the deepest demands of human nature, and will always remain the religion of men while they develop immeasurably.

We are not told that God loves, or is loving, but that He is Love. His love is more than a quality—it is essence. All His qualities are but aspects of His love. His love may at times be a consuming fire to destroy sin, but it is still love. 'Wrath is a second love, its hotter flame,' says a German poet. At whatever point we touch God we touch love. We cannot escape from love, because we cannot escape from God. There would be nothing remarkable in the statement that God loves or is loving, but there is something wonderful in the declaration that He is essentially Love. We can imagine infinite power, justice, truth, wisdom, and holiness, not pervaded and guided in their movements and manifestations by love. But it is the very opposite of this that we are taught in the text. Love is that in God which pervades, controls, directs all that He is and all that He does.

[1] D. C. Macgregor, *George H. C. Macgregor*, 64.

God is Love; and love, wherever we find it and in whatever form, is of God. There must be love in God, or there would be no love in the world, no pity in the heart of man, no tenderness of motherhood, no gentleness in the strong; for in the image of God man is made, and in God he lives and moves and has his being. Jesus Christ not only taught the world that God is Love, but He revealed it in His life. His love was His Father's love, and His sacrifice not an act exceptional or contrary to the Divine Spirit but its manifestation and effect.

¶ At every step of Christ's life He let loose another secret of God's love. All God's love is in Christ. Think of every act, every event, every incident from His cradle to His grave, and you will find the Father's love stealing out somewhere. In that endless round of good doing, see the *length* of it; in the sorrows of Gethsemane, see the *depths* of it; in the glories of the Mount of Transfiguration, see the *height* of it. Think of Jesus' life as one incessant, unrestrained, fathomless, and trackless measuring out of God's love to men, telling it out long, broad, deep, and high.[1]

God is Love! His mercy brightens
All the path in which we rove;
Bliss He wakes, and woe He lightens:
God is wisdom! God is Love!

God is Spirit, God is Light, God is Love—this is our gospel. If we get this into our mind and heart, all else that we need to know will follow in its right order. Without this first, all else will be confusion, both in our personal lives and in the life of the Christian community. Let us also see in these three great statements the revelation of human character and duty. It was a pagan teacher who said that he who would please God must be like God—an echo or anticipation of the more familiar words, 'Be ye perfect, as your Father in heaven is perfect.'

¶ There is a Catholic belief and a Catholic morality broad and comprehensive enough to form the basis of a Catholic Church and of a true Christian Unity. That belief is—that God is Light and God is Love. That morality is that we love Him supremely and each other as ourselves. That Church is composed of all who, in the strength of this belief, are habitually striving to practise this morality. That Unity

[1] R. W. Barbour.

is effected, not by any external conformities, but by the same interior spirit and hidden life manifesting itself in the members of all Christian communities, by acts of devotion, of humility, of self-sacrifice, of temperance, of justice, of truth, of peace.[1]

We believe that God is Spirit; then, let us worship in the spirit and walk in the spirit; we believe that God is Light; then, let us be children of the light, following whatsoever things are honest and true, just and holy; we believe that God is Love; then, let us live the life of love, and seek to diffuse love wherever we go.

Dante said of Beatrice: 'Whenever she appeared before me I had no enemy left on earth; the flame of charity kindled within me and caused me to forgive all whoever had offended me.' Our fellowship with God, if it is a reality and not a delusion, must be having a like influence upon us, making us to dwell in love—in charity and peace with all mankind.

The Father of Jesus

Rom. xv. 6.—'God, even the Father of our Lord Jesus Christ.'

This is the most daring and the most evolutionary title that was ever given to God by men. Yet to-day it often falls from our lips, a grandiloquent and sonorous phrase from which the meaning has wellnigh faded.

1. Wherever the expression occurs in the New Testament, it always betrays a mounting wave of emotion in the writer's breast. In the religious lands of the East the pious worshipper never uses the name of God without muttering after it, 'Blessed be His name.' The first Christians never spoke the words, 'The Father of our Lord Jesus,' without murmuring some such words of adoration, 'Blessed be He!' All the feelings of awe and reverence and self-abasement which used to visit these sons of a desert faith when they thought on the Nameless One—the Unseen, the Eternal, the Supreme—transferred mysteriously and made to cluster round the words, 'The Father of Jesus!' When they wanted to make the most solemn asseveration, as if under the All-seeing Eye, it was the Father of our Lord they called to witness. 'The God and Father of our Lord Jesus,' wrote St Paul in that letter of vehement, protesting sorrow to the recalcitrant Church at Corinth, 'The God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lie not.' The sound of the words was a summons to worship and to glorify. It is so in the text—the first occasion of its use in the New Testament. All the others are either in thanksgiving or in prayer, benediction, or doxology. At the very beginning of the letter to Colossæ, Paul writes: 'We give thanks to God, even the Father of our Lord Jesus Christ, praying always for you.' It is an opening doxology in the Epistle to the Ephesians: 'Blessed be the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.' In the heart of that Epistle we see the outward as well as the inward demeanour which the words inspired: 'I bow my knees unto the Father of our Lord Jesus Christ, in whom every family in heaven and on earth is named.' It comes at length as a ray of heavenly sunlight after the storm-clouds had rolled away from Corinth: 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort.' For two nights and a day the forbidding Cross has kept a broken-hearted disciple from unsaying his denial; but he has hardly put pen to paper long after, when, in a burst of doxology, we catch the reflection of the Resurrection glory which scattered his despair: 'Blessed be God, even the Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a living hope by the raising of Jesus Christ from the dead.'

2. Let us try to get back behind the cold, formal ring it seems to have too often when we thrust it into our devotions, and recall a few faint gleams of its old radiance by pondering over it in humble meditation. 'The Father of our Lord Jesus'—let us try to carry the words back on the wings of fancy to the quiet circle of the hills round Nazareth, and to the shores of the Lake of Galilee.

On the streets of the little country town we meet a young man as He goes to and from His day's work with His tool-bag slung over His shoulder. And when we venture to exchange greetings with Him, we pass on with a vague

[1] Sir James Stephen.

and puzzled impression of something not quite ordinary about the Man. From what sort of home has He sprung?

The days pass, and led by some impulse we turn in to converse with Him by the bench, for we want to know Him closer. And He lifts upon us great, dark, luminous eyes. And the unsolved puzzle in our minds about His pedigree gives way to a feeling of startled wonder. That something about the Man had nothing to do with the delicacy of human nurture. It is a rare thing that stands confronting us. To use an expressive phrase of the street to-day, it is a white soul.

Days pass, and weeks, and we meet Him again by the Lake, a Teacher with a few unlettered followers round Him, and the crowds hanging upon His words. Suppose we approach one of these disciples and begin to question him. . . . 'You ask me why do I follow Him? Why, because He has brought me into the presence of God. Yes, He knows God, knows the Most High, the Ever Blessed One. No, I never inquired about His parents, or His home.' . . . And the flame kindles in his eyes as, with a sudden access of conviction that takes your breath away, the disciple says, 'The God of Jesus, the God the Master is always speaking of—and speaking to—*He* is the Father of Jesus. I cannot tell how, but I know. He has made me so sure, so sure. Come with me and listen to Him awhile.' And we draw near and listen.

He is talking about Someone, very reverently and yet in the most intimate and familiar way. A breath blows out of the open skies and fans your cheek—a breath from the Unseen. Gentle and pure like the trembling light from a pulsing star, but convinced that He was sent; sensitive, yet all His sensitiveness transformed into Divine strength—He seems to be speaking about Someone who is beside Him, all about Him—lending a glory to the red lily at His feet; a joy to the wheeling flight of the birds overhead; a wave of life beating down through the sunshine that sweeps along the hillside; falling through the rain on the springing corn in the valley; and whispering in His heart. Someone all-great, all-knowing, without whom not a sparrow falls, who sees in secret, who can be spoken to anywhere, and, best of all, alone. He calls Him the heavenly Father.

And in the twilight, as we climb the hillside, the memory of those eyes of arresting purity, and the radiant smile, and the strong reposeful face, comes back to us. And His words, startling in their beauty, their depth, their simplicity—why, they were alive! . . . Mad? *He* mad? Nay, but the one soul of perfect sanity in a world awry! It is we who are suffering from illusions—great thick clouds of suspicion and doubt and care and fear, that shut God out of life. And as we approach the hill-top when the first few faint stars begin to show, we hear the voice of one engaged in earnest talk. Dimly we discern a figure all alone. And faintly, borne on the night breeze, we catch at intervals the words, 'O my Father,' 'Holy Father,' 'O Father, Lord of heaven and earth.' And we steal away. We, too, have become like the disciple fisherman. Without another question we repeat, 'The God of Jesus is the Father of Jesus. I know not how or why, but it is so.'

3. We think of Him as the Father of our Lord Jesus Christ, not merely because Jesus was so intimate with Him, but because Jesus was so *satisfied* with Him. But in those remote highland glens of Galilee, what could He know, we are fain to ask, of the great world, with its passions of greed and hate and lust that drench the world with blood, its envy and its misery, its sorrow and shame, its anguish and despair? His was a sheltered life, and in solitary brooding and communing with God among the hills He never had need to question Him about the darkness and sorrow of the world.

To say that Christ knew little of life because He was not a city child in touch with the great world is simply to blind one's eyes to the truth. All the known facts of His life are dead against it. He knew what sorrow meant, and hunger. He had stood by the dying Joseph's bed. Chief mourner, He had followed the coffin to the grave—only a boy. He knew what cruelty and avarice could be when turned against an unprotected widow mother. He had to battle with temptation in its most powerful forms, and with despair. Yet there never flitted across His mind so much as a shadow of dissatisfaction with the God who kept Him company all the time. Shall not God clothe you—feed you, as He clothes the lilies, feeds the birds? Your heavenly Father knows. He greatly cares. Looking up to God in every vicissitude of life, He was perfectly satisfied with Him.

But more than that, beside sin and misery, in their most tangled and hopeless forms, He found the forgiving love of God equal to the worst that the human soul could bring upon itself. To the bitter end He was perfectly satisfied with God.

'To the bitter end?' What, then, of the agony of the Garden? Was that not a wrestling of His human will with God's? No, it was not even a questioning of God's will for Him, as He staggered beneath the burden. But, as the shadows were deepening round Him, He saw one awful spot on the way ahead of Him. That the intimate fellowship with His Father should be broken even for a moment—that was what He fain would forego. But He only prayed, 'If it be possible, let this cup pass.' And all the time of that dread agony and sweat and prayer the name on His lips was 'Father.' It is because Peter could not forget the almost unbearable pathos of it, when he tells the story, that he quotes the very word of His mother-speech which Jesus used on this occasion, 'Abba! Abba!'—still satisfied.

But that awful cry of God-forsakenness from the Cross? Was not all His satisfaction in God disannulled by that word? Nay, He is still crying up to God through the black pall that lay upon His soul. And how does He address Him? Does He cry, 'O God, if there be a God'? Does He say, 'Great and terrible unseen Being, whoever you are'? No, but '*My* God, *My* God.' Oh, the love that would not let God go, even in that hour of shuddering eclipse on the Cross! Oh, the love and trust that conquered with a sigh: 'Father, into thy hands I commend my spirit'!

¶ 'Trust in God,' says Faber, 'is the last of all things, and the whole of all things.'

¶ 'Lord,' cried a great Englishman as he knelt upon the scaffold, 'Lord, I am coming as fast as I can. I know I must pass through the shadow of death before I can come to see Thee. But it is but *umbra mortis*, a mere shadow of death, a little darkness upon Nature. But Thou, through Thy merits and Passion, hast broken through the gates of death.'

How perfect must be the God who could satisfy such a man! A stainless, flawless soul—there must be no shadow cast by turning, no darkness at all in the God who could satisfy such as He. Greater love was never shown by man for men than by this Jesus on the Cross. Surely the God with whom He was well pleased must be a great Well of love unutterable.

The God of Hope

Rom. xv. 13.—'The God of hope.'

'The God of Hope.' Does this mean the God whose nature is distinguished by hope? Do the words describe an attribute in the God-head, some quenchless optimism through all the changes of the countless years? Or do they rather describe the source of our hope, the great luminary at which we light all our lamps for our appointed journeys? Some commentators emphasize the former and some the latter. But why should we separate the two interpretations? They belong to each other as the convex and concave sides of a circle. They are like spring and stream; they are like fountain and issues. Hope dwells in God, and God imparts it. Light dwells in the sun, and every flame on the planet borrows its fire from the central altar. The God of hope kindles hope in the hearts of His children; they are lit up with light Divine.

1. In the Hebrew language there are several different words for rain, from which we gather that, in Hebrew life, rain was something of very great importance. It is the same, though in the realm of spirit, with the names of God in the letters of St Paul. The variety of Divine names there betrays the deepest heart of the Apostle. Think, for instance, of the names one lights on in this fifteenth chapter of Romans, all of them occurring incidentally. He is the God of patience and of consolation. He is the God of peace, keeping in perfect peace every one whose mind is stayed on Him. He is the God of hope, touching with radiant hopefulness everything that He has made, from the mustard-seed to the children of mankind.

Think, for instance, how beautifully evident is the hopefulness of God in *Nature*. Our Lord was very keenly alive to that. There is much in Nature one cannot understand, and no loving communion will interpret it. There is a seeming waste and cruelty that often lies heavy on the heart. But just as everything is beautiful in Nature that the hand of man has never tampered with, so what a glorious hopefulness she breathes! Every seed, cast into

the soil, big with hopefulness of coming harvest. Every sparrow, in the winter ivy, hopeful of the nest and of the younglings. Winter comes with iciness and misery, but in the heart of winter is the hope of spring. Spring comes, tripping across the meadow, but in the heart of spring there is the hope of summer. Summer comes, garlanded with beauty, but in the heart of summer is the hope of autumn, when sower and reaper shall rejoice together. Paul talks of the whole creation groaning and travailing in pain together. But a woman in travail is not a hopeless woman. Her heart is 'speaking softly of a hope.' The very word *natura* is the witness of language to that hopeful travail—it means something going to be born.

¶ The hope which God has hidden in the germ of all created things expresses itself in the vigour of every line of the bare tree's branching. In hope it plunges downward into the dark to wrestle with the forces of Nature underground, and bind to itself the solidity of the earth; in hope it builds up the wreathed strength of its stem and stretches upward the patient appeal of its emptiness thither where the sun was last seen, ready for the storms that are coming; and every least twig that is 'caught and cuffed by the gale' is alive with all the hopes of next Spring, and is nursing every hope under the bitter rain and sleet.[1]

If, then, this beautiful world of Nature is the garment of God by which we see Him, if His Kingdom be in the mustard-seed, and not a sparrow can fall without His ken, how evident it is that He in whom we trust, who has never left Himself without a witness, is the God of Hope.

And how evident this attribute is in the inspired word of *the New Testament*. The New Testament, as Dr Denney used to say, is the most hopeful book in the whole world. We believe that God is everywhere revealed, but not that He is everywhere *equally* revealed. We see Him in the sparrow and the mustard-seed; we see Him in the lilies of the field; but we see more of Him, far more of Him, in the inspired word of the New Testament. And the fine thing to remember is just this, that the New Testament is not a hopeless book. Hope surges in it. Its note is that of victory. There steals on the ear in it the distant triumph song. It closes with the Book of Revelation, where the Lamb is upon the throne. And if *this* be the expression of God's being, far more fully than anything in Nature, how sure we may be He is the God of Hope.

Then, again, we see it in *the life of our Lord Jesus Christ*. Is He not the most magnificent of optimists? Hope burned in Him (as Lord Morley said of Cromwell) when it had gone out in everybody else. There is an optimism based on ignorance; not such was the good hope of Christ. With an eye that sin had never dulled, He looked in the face all that was dark and terrible. There is an optimism based on moral laxity; not such was the good hope of Christ. He hated sin, although He loved the sinner. Knowing the worst, hating what was evil, treated by men in the most shameful way, Christ was gloriously and sublimely hopeful, till death was swallowed up in victory; hopeful for the weakest of us, hopeful for the future of the world. Now call to mind the word He spake: 'He that hath seen me, hath seen the Father.' He that hath seen into that heart of hopefulness hath seen into the heart of the Eternal. Once a man has won that vision, though there are many problems that may vex him still, he never can doubt again, through all his years, the amazing hopefulness of God.

Shall we be wrong in saying that the hopefulness of God springs from His love? Is not love the most hopeful thing in the whole world? Why is a mother so hopeful of her boy, though, perhaps, he is a cause of sorrow to her? Why is the wife so hopeful of her husband though for years, perhaps, he has been breaking her heart through drink? Why was Christ so hopeful of the world, though it pierced His hands, and nailed Him to the tree? The secret of it all—was it not love? 'Love beareth all things, believeth all things, endureth all things, hopeth all things.' Not till love is extinguished into ashes will the hopefulness of the heart be dead. If God loves the world He is hopeful for the world through the bloodiest wars that man has ever waged, through sin, through insolence, through indifference, through ten thousand bitter disappointments. If He loves us He is hopeful about us, though we mock Him, though we spurn Him, though we crucify the Son of God afresh. If all our human love is but a shadow of the love of God, and His love is the most hopeful thing in the world, we can understand

[1] George Congreve.

the hopefulness of Nature, the hopefulness of Scripture, and the hopefulness of Christ.

2. If we grasp the hopefulness of God what effect is that going to have on us?

First, we are going to be *hopeful for ourselves*. God knows us, and He is hopeful still. In spite of wasted years, in spite of our slackness, He is still hopeful. And if God from the altitude of heaven still hopes for us, then we need never despair, never say too late. To the justice of God we never can respond save under the blood of the Lord Jesus Christ. But to His hopefulness we can all respond.

And we shall have *new hope for the future of the Church*. There is not one of us but has dark hours, almost despairing hours, about the future of the Church. Those empty pews, those handles that set the Philistines mocking, those divisions that have rent and torn us in the face of a united enemy. Watchman, what of the night? And how often we have been tempted to lift up our eyes and say: 'The night cometh,' but, blessed be God, where He is there is morning. Despair, if you will, of what is founded on diplomacy and brute force. But never despair of what is founded on the sacrifice of Christ.

¶ 'Quite close to the city of Glasgow,' writes Dr George Morrison, 'there runs a Roman wall which was built by the Romans between the Forth and Clyde, and down in the little highland valley at the base of it there sleeps a little village to which I sometimes walk out on Saturday through that beautiful scenery, for it is not all smoke there. Sometimes I think of that wall, which was so fresh and powerful just as John was writing the Apocalypse, and then of the Church, a little hunted thing, and the Empire so imperial and magnificent—how incredible it must seem to anybody that the Church should conquer, and the Empire die. To-day that wall is a little heap of dust, and the church bells are still ringing there.'

Then, if we grasp this thing at all, are we not going to be *hopeful for the future of the world*? A man who despairs of the future of the world is a traitor to our Christian covenant. 'God so loved the world that he gave his only begotten Son to die for us,' and it is in that love which gave unto the uttermost, that, in spite of anarchy, strife, bitterness, rebellion, a Christian is always hopeful for the future of the world.

Other people, viewing the condition of human society, our mutual jealousies and selfishnesses, our international hatreds and strifes, are tempted sometimes to think the world is heading for the abyss. Modern literature, for instance, is pessimistic to the very core. But the Christian 'abounds in hope.' In spite of all delays and disappointments he believes the Kingdom must come and is coming. The light he sees in the sky is not the fading afterglow of the sunset, but the foregleam of the dawn. He knows the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

Keep heart, O comrades! God may be delayed
By evil, but He suffers no defeat,
Even as a chance rock in an upland brook
May change a river's course. And yet no rock,
No, nor the baffling mountains of the world
Can hold it from its destiny—the sea.

God is not foiled. The drift of the world-will
Is stronger than all wrong. Earth and her years,
Dawn joy's bright way and sorrow's long dark road
Are moving toward the purpose of the skies.

The Hope of Civilization

Rom. xv. 13.—'The God of hope.'

The author of this phrase was not one who was naturally disposed to take an excessively cheerful or optimistic view of life. He did not conceal from himself or his disciples that without him were troubles, within him were fears. He was intimately acquainted with the world and its ways, and never for a moment was he duped into imagining that the world-spirit was the Spirit of God, or that the splendid materialities of contemporary Roman civilization were the visible tokens of the advent of the celestial kingdom.

And yet, in spite of all, St Paul was a decided optimist. Perhaps his idea may be stated in this way. Happen what may, the forces of God must infallibly triumph in the long run. Then, just in so far as men are prepared to join their human forces with the superhuman forces, just in so far as they are prepared to work with God along the lines that His all-wise Providence

has marked out for them—why, they can no more fail than God Himself can fail.

The tendency of the modern world is to place its hope in man—in human thought, human will, human effort, and in the vast and complex result of human ideas and human strivings which we roughly sum up in the term 'modern civilization.' The antithesis, thus baldly put, is rather startling, is it not? Here is the Pauline outlook, and there is the modern—trust in God, hope based on God, upon the one hand; trust in man, hope based on man, upon the other. Let us think what is meant by this civilization in which so many put their trust, and what is the justification of the hope that is based upon it.

1. There are many who still interpret civilization mainly in material terms. Civilization, according to the popular conception of it, stands for something like this—houses all heated and lit by electricity; motor-cars in myriads; Atlantic liners like monster hotels; huge airships, plying with passengers between London, Paris, and New York; telephones everywhere, lifts everywhere, picture palaces at each street corner. Do these material accomplishments in themselves and by themselves sufficiently justify our hope for the society which has accomplished them? Surely we are forgetting, in our pride at our own successes, that other societies have flourished in the past with a wealth of material resource, of mechanical contrivance and of artistic skill, different from ours, indeed, but not unequal to that of any modern people. And what has happened to them now? What has become of the civilization of ancient Rome or of ancient Greece or of ancient Egypt?

¶ H. G. Wells in one of his novels has a character who moralizes upon the fate of the old nations that once were established along the borders of the Mediterranean. 'The world,' he says, 'is littered with the remains of booms and swaggering beginnings. . . . This Mediterranean is just a museum of old Americas. . . . Why, anywhere you're running about among ruins—anywhere. And ruins of something just as good as anything we're doing to-day. Better in some ways. . . . We're too conceited about our little modern things.'

But the word civilization, we may say, stands for something deeper—for the modern development of the human mind and spirit, for the diffusion of knowledge, the quickening of intelligence, the growth of liberty embodied in the new democracy, the expansion of humanitarian sentiment, and the like. Well, be it so. No one denies that there have been changes in these directions. Yet it is open to question whether any or all of these changes, by themselves, can afford an adequate basis for optimism.

But let us go to the root of the matter. After all, the only thing that can justify our hope for civilization is the character of the people. Is the individual, is society, is the world becoming better? He would be a bold man who would answer unhesitatingly in the affirmative. Leigh Hunt, referring to Napoleon in his latter days, remarks that 'no great principles stood by him.' And would it be wholly unfair to apply the observation to contemporary society? Our views of right and wrong have become indistinct and blurred. We have one opinion one day, and another opinion another day. We have no great principles, no commanding moral standards. This does not mean to say, of course, that we are desperately bad; on the whole we do pretty much what all good people are expected to do by all other good people. But our standards are sadly defective. And, as some one has justly said, 'The worst sign of an age is not evil living, but low standards.'

Can we seriously believe, then, that this modern civilization guarantees the complete fulfilment of our bright hopes about the future? Why, even now there are many observers who discern in this civilized order fewer promises of progress than symptoms of decline; who tell us that we are on the road, not to any earthly paradise, but to an overwhelming world-catastrophe. A great French writer, for example (struck not so much by the levity, as by the sordid greediness of the age), looks forward into the coming years, and this is the vision that he sees. The cities grow vaster and vaster. The houses are piled up storey upon storey, and the ground below is honeycombed with a network of tunnels and subways. Men breathe an artificial air. The wealth is enormous. Immense trusts, run by multi-millionaires, control the capital and dominate the State. The old aristocracy is abolished, and society is reconstituted on the cash foundation. And for a while the new social structure seems to be

practically unassailable. But when all appears most secure, then suddenly the end comes. Gigantic strikes, anarchist outrages, all kinds of social shocks follow each other in quick succession, and at last there is a world-revolution from which society cannot recover. Then the wealth disappears; commerce and industry vanish away; and the great centres themselves gradually cease to be inhabited.

2. It is not civilization by itself that gives us encouragement to hope. Civilization apart from God is dismally disappointing. It offers us no hope. If we really want that, we must seek it where St Paul sought it and where alone it can be found—in 'the God of hope.' It is only when we have settled into a right relationship with God, only when we are striving sincerely and intelligently to discover and perform His Will, that we can be assured that our affairs are going right and will work out right. God deals with societies as He deals with individuals. He calls each people to do a certain definite work, and He equips them with strength to do it, and He means that they shall do it. And if contumaciously they refuse to do it, then God rejects that people, and finds an instrument somewhere else. But for those who obey there is solid ground for hope. The end of the game cannot, by any possibility, be checkmate for them. The whole movement of things is with them. All the forces of God are behind them.

The only real hope for human society lies in the progressive conformation of the social will to the Will of God. But there is this further truth, which we so easily lose sight of, that this progressive transformation of the social will cannot otherwise come about than by the progressive transformation of the wills of individuals. Every reform has been conceived and carried through by individuals. Take, for instance, such a reform as the suppression of duelling in England. Duelling was still common in the reign of George the Third, and even as late as the year 1829 a man so great as Wellington thought himself bound to fight a duel. Why, then, is the practice obsolete? It is because a few individuals—at the first a very few—saw the criminal stupidity of the whole proceeding, and were brave enough, when challenged, to refuse to fight. Of course they suffered for their conviction. They were turned out of the army; they were blackballed at the clubs; they were thrown over by the women whom they had hoped to marry. But their opinion made its way, and at last even the dull-witted British public was impressed.

Now, as it was with duelling, so it is with all reform. It begins with individuals. It is carried on by individuals. What, then, are we doing about it? Are we showing ourselves alive to our great responsibility? Are we really exhausting all our powers and possibilities in the cause of God's Kingdom and righteousness? If we truly care, most of us can do much for the elevation and Christianization and regeneration of human society. But even if we can do but little, is that a reason why we should do nothing?

So it is only as we surrender ourselves to God, and allow Him to have His way with us, that we can reasonably harbour optimism. But when once God takes command, then there is nothing that we need be anxious about or afraid of any longer. The future is ours, and the promises are ours, and all the blessings which are prepared for those that love the Lord are ours. For, though empires fall, and nations perish, and civilizations decay, still the Kingdom of God, to which we belong, goes forward.

The Consequences of Faith

Rom. xv. 13.—'Now the God of hope fill you with all joy and peace in believing.'

1. It is a question we ought to ask ourselves, in our quiet hours of meditation, whether we really know the joy and peace which form the benediction of the text. It is a great thing to be resigned amid the various buffetings of life. Resignation is better than rebellion. But resignation, however fair it be, is not peculiarly a Christian virtue; it marks the Stoic rather than the Christian. The Christian attitude towards the ills of life is something more triumphant than acceptance. It has an exultant note that resignation lacks. It is such a reaction on experience as suggests the certainty of victory—the victory that overcomes the world. It is a searching question for us all, then, whether we truly know this joy and peace.

Contrast, for instance, joy and peace in believing with joy and peace in *working*.

Most of us can say with perfect truth that we have experienced joy and peace in working. Not always, certainly, for sometimes work is wearisome, and sometimes it is ill-suited to our bent. And there are days, and sometimes there are years, when men are physically unfit for duty. But, granting that, is it not the case that we have experienced joy and peace in working, and that if our work were taken away, much of our joy and peace would also go? Of working, we can say that in sincerity.

¶ John Stuart Mill, who took the keenest pleasure in his writing, used to say that the beginning of a work cost him a good deal of labour, but that when he was once launched his enjoyment of the task predominated over the toil. 'More than once,' says a biographer, 'after two or three months touring in summer, he retired to Avignon, to have a *holiday of work*; namely, to write a book.'

Or think, again, of joy and peace in *loving*. There are few who have not had experience of that. Think, for example, of the Christian home, that beautiful creation of the gospel. Imperfect though it must necessarily be, is it not the dwelling-place of joy and peace? And all the joy of it and all the peace, which are deeper and truer than any passing shadow, rest on, and are continually refreshed by, the presence of love in the home. The splendid carelessness of children, their gladness that makes others glad, spring not only from the heart of childhood, but from the love that encircles them. Now Paul does not speak of joy and peace in working, nor does he speak of joy and peace in loving. His theme here is different from these: it is joy and peace in believing. And the question is, do we, who know these other things, know this in our experience of life, and amid the jangling of our days?

Think for a moment of the kind of people to whom these words were originally written. They were sent to a little company of Christians, whose lot was very far from being easy. Separated from us by wellnigh two thousand years, we are apt to think of them as dim and shadowy. If our own woes grow dim with passing years, how much more those of centuries ago. Yet they had sorrows and trials as intense as ours. They were called to be saints, and yet they were not saints. They were just poor and faulty men and women. And some were slaves, and some were city merchants, and some were mothers in undistinguished homes. Yet Paul when he thought of them made no exceptions. This blessing was for every one of them. It never occurs to him that there might be anybody incapacitated for this joy and peace. We are so apt to think that an inward frame like this can never be possible for us. We have anxieties we cannot banish; we have temperaments we cannot alter. But just as Paul never dreamed there were exceptions in the various temperaments he was addressing, so the Holy Spirit, who inspired the words, never dreams there are exceptions now. This is for everybody who knows and loves the Lord. Not rebellion—not even resignation, when life is hard and difficult and sorrowful—but something with the note of triumph in it; a song like that which Paul and Silas sang; a peace that the world can never give—and cannot take away.

2. Lest anyone should mistake the frame of mind which is here indicated as our peculiar privilege, observe how in the Scriptures joy and peace are linked together. There is a joy that has no peace in it. It is tumultuous, feverish, unsettled. It is too eager to be the friend of rest—too wild to have any kinship with repose. Its true companionship is with excitement, and, like other passions it grows by what it feeds on, demanding ever a more powerful stimulus, and in the end demanding it in vain. And then there is a peace that has no joy. 'They make a solitude and call it peace.' It is like a dull and sluggish river moving through an uninteresting country. There is a joy that is devoid of peace—it never blesses. There is a peace which is devoid of joy. But not such is the peace of God.

Now, the notable thing is that on the page of Scripture joy and peace are in the closest union. Wherever we light upon the one, we are not long in coming on the other. We sometimes say of inseparable friends that when you find the one you find the other. United in a comradeship of hearts, the one will not long be absent from the other. And so it is with joy and peace. 'Peace I leave with you,' said Jesus, and then, 'these things have I spoken unto you that your joy might be full.' And the fruit of the Spirit is not love and joy. Paul does not stop his enumeration there. 'The fruit of the spirit is love and joy and peace.'

That then is the peculiar frame and the characteristic temper of the Christian—a joy that at the heart of it has peace; a peace that is so deep that it is glad.

Sometimes, it may be, we lack this inward comfort because we have *lost the wonder of salvation*. We are so familiar with the gospel message that we have ceased to feel the wonder of it all. If we only realized the unspeakable wonder of the love of God, there is not one of us so hard and worldly but would be visited by joy and peace. And if we are not so visited, may not the reason be that we have heard of the love of God a thousand times, and have grown so familiar with it all that it has little power to move us now. It is not the man who dwells amid the woods who feels most deeply their ministry of peace. It is not the children of unbroken sunshine who best appreciate the joy of sunshine.

¶ When Olive Schreiner was a little girl she got hold of a copy of the New Testament and began to read it. Before she got past the early chapters of St Matthew she rushed into her mother's room and said, 'Oh, Mummy, look what I've found! Isn't it lovely? Now we can all live like this.' The new world that Christ offers was indeed new to her. Therefore it had a grip on her imagination which perhaps we, who have been nurtured in the Christian faith, can never know.[1]

Or, it may be, we fail in joy and peace because we *meddle with things that are too high for us*. We vex ourselves, and vex ourselves in vain, over the hidden things of the Almighty. It may be that there is something in our life that is very difficult to understand. Or we look abroad on evil in the city, and we say, Can God be witness to it all? No one would suggest that a Christian should never think upon these things. This is inevitable—constituted as the human mind is. But if, in thinking so, we lose our joy and peace, we are not trusting as we ought to trust; we are not living as we ought to live. It is our duty to cast our burden on the Lord, and the burden of many to-day is intellectual. It is our duty to honour Jesus Christ, if we would not have Him be ashamed of us. And we honour Him when, amid all the darkness, we believe that all is well for He is King; we honour Him not with a darkened heart, but with a believing full of joy and peace.

There is no way of commending the gospel like this. It was this, the living Epistles of men's lives, the flush and fervour of the joyous faith, the abounding hope, which won for Christ His first great triumphs in the early centuries. The rich beauty of holiness, the winsome attractive graces, were ambassadors for God more powerful and eloquent than preacher's voice or apostle's pen. Spiritual conviction does not come by argument. Logic is not the key which unlocks the Kingdom. Life more abundant, undying hope, fragrant peace, the strange unearthly joy, these were the missionaries of the Cross.

¶ Tolstoy declared that he became a Christian because he observed that Christians met life and its difficulties and trials with a peace and joy that no one else shares.

¶ Augustine might wander away in his youth, seduced by the world's pleasure, enticed by rhetorician's art, allured by ambition; but the memory of his mother's sweet faith and patient love never let him go; and every time he met a man like Ambrose, Bishop of Milan, and noted the same Christian marks, he was drawn back from his devious paths to consider again the claims of Christ.

3. How eminently fitted the gospel message is to create this inward frame of joy and peace. The gospel has not been given to make us sad. It is good news, the gladdest of all news—the most glorious message the world has ever heard. Sweet is the message of the morning sun when it touches the window after a night of pain. Sweet is the message of returning spring when the time of the singing of birds is come again. But a thousand times more wonderful is that message as old as spring and yet as new—the message that has been ours since we were children, and that shall be ours when the last shadows fall. Do we believe it? That is the vital question. Do we hold to it through the shadows and the buffetings? Do we swing it, like a lamp which God has lighted, over the darkest mile our feet have got to tread? Then, like joy and peace in working and in loving (with which we are all perfectly familiar), we shall experience joy and peace in believing.

> I bent before Thy gracious throne,
> And asked for peace on suppliant knee;
> And peace was given—nor peace alone,
> But faith sublimed to ecstasy![1]

[1] L. D. Weatherhead, *How Can I Find God?* 73.

[1] Wordsworth.

The Charm and Challenge of Religion

Rom. xv. 13.—'Now the God of hope fill you with all joy and peace in believing.'

1. THERE have been many corruptions of Christianity, and one of the most serious is not to be found in any list of doctrines that have been over-emphasized or under-emphasized, but rather in a change of atmosphere, a loss of spontaneity and Franciscan joy, a failure to realize that Cana of Galilee and Calvary are entirely compatible, that, in a word, Christianity is all of a piece from the Carpenter's bench to the Mount of Ascension. If we were only able to understand that there is a joy and peace and freedom right in the centre of the Cross and under it, a new spirit would sweep into our religion.

Men rightly believe that Christ came to offer mankind full, happy, and care-free life—'an overflowing vitality'; they cannot understand all this heavy-handed business and this lack of natural joy that seems to them to be attached to the profession of Christianity. Truly there was joy in the presence of Jesus Christ. We need to picture Him genially. 'What first struck His contemporaries in Him,' says Dr Gossip, 'was a certain sunny-heartedness. That was the reflection on His life and mind of His absolute trust in God; and it made His days glance and glitter, like waves shimmering in the sunshine, with a happiness that proved uncomfortably dazzling to some weak eyes. There were people who did not altogether like it; who felt it to be not quite seemly in a professedly religious man! But for Christ nothing else was possible.' There sounded over and over again in the life and teaching of our Lord the note of charm and liberation. He had no desire to break men in, but to assist them to break out into His service, that service which is perfect freedom.

¶ 'Nowhere else,' says a writer, 'is the genius of the Christian more poignantly revealed than in the Parable of the Prodigal Son, which begins in the minor key and gradually rises to the major, until it culminates in a great merry-making, to the surprise of the elder son, who thinks the majesty of the moral law will be compromised by the music and the dancing, and has to be reminded that these joyous sounds are the keynotes of the spiritual world.'

It is to be remembered that when St Matthew collects for us that body of teaching which has so disturbed and perplexed the world in the so-called Sermon on the Mount, he makes the discourse open with nine enunciations of the condition of happiness; and when our Lord came to the end of His life, with nothing but suffering and sorrow ahead, He gives teaching to His followers that is meant to impart to them the secret of His joy—a joy, moreover, which no man could take from Him. Life was to be lived with a divine care-freeness, like pilgrims travelling happily to their abiding place and home, out of darkness into light.

¶ Donn Byrne, in his *Brother Saul*, has given this picture of the men and women of the Early Church: 'Paul's catechumens were great-limbed and free. It was as though he had given them the freedom of the starry roads. They girt their loins and looked out on the world as mariners look over the waters, keen-eyed and confident. And they were merry from goodness of heart.'

Our Lord seemed also to disapprove of all that broke into gaiety of life, to disapprove of that grinding anxiety and petty care to which we are so addicted. 'Do not worry' was always on His lips, and in His teaching about the Kingdom—His favourite theme and main concern—there are lovely notes of joy. It is to be like a great supper; feasting, flowers, laughter, wine, song—all are to be there. The Kingdom of Heaven is like a wedding feast at which it is in the worst possible taste for guests to be morose. Invited to a wedding Himself, the mishap which threatened to cast a gloom over the proceedings seemed to Him worth a miracle to avert. When disaster was threatening the crowd that followed Him into the wilderness He turned the occasion into a picnic. Finally, when at the end of His Divinely spontaneous human life, when the sunny days were over, and all was at an end, He took bread and wine and gave thanks, and bade His disciples do this as often as they would make memorial of His death.

¶ 'Christianity,' writes Dr Jacks, 'is the most encouraging, the most joyous, the least repressive, and the least forbidding of all the religions of mankind. There is no religion that gives so large a scope for the high spirits of the soul.

. . . There are moments when it enters the deepest shadows and may even be said to descend into hell. But the end of it all is a Resurrection and not a funeral, an ascent into the heights and not a lingering in the depths.'

2. But there is the other side, and we must not forget it. In our love for the wide charity of our Lord we must always be aware that there is no mere indulgent good nature in His teaching. In our admiration for the gentleness of the Saviour we cannot forget that a great deal of His teaching was given in the teeth of a mob shouting for His life. Christ sounds an ascetic note as often as He sounds a note of gladness. 'If thy hand or thy foot offend thee, cut them off and cast them from thee.' Men may be asked for His sake to cut themselves off even from pleasures which in themselves are perfectly harmless; plans may have to be changed to take Christ's way; possessions may have to be surrendered. They must give all, if necessary, keeping nothing back.

¶ A lady who lately died gave up a career in art to work among the Arabs in North Africa. Painting was her delight, and she had a genuine gift. But Christ called, and she tells how she had to put her gift on the altar and 'take her hands off it to let God do what He would with it.' [1]

I saw a stable, low and very bare,
A little Child in a manger,
The oxen knew Him, had Him in their care,
To men He was a stranger.
The safety of the world was lying there
And the world's danger.[2]

There is a revolt to-day against calling Jesus the Man of Sorrows. We prefer to picture Him a young Apollo. But nothing can conceal the fact that He took the world's sin and sickness upon Him. When we remember that He often went out to supper, let us also remember that He spent the night on the mountains in prayer, and nothing can conceal the fact that the Cross began to loom upon His path from the first moment of His ministry. Though we have reminded ourselves that His last bequest was a festival meal, we must not forget the awful furnishings of the table, the cup His blood, the bread His broken body. It is the virtue and principle of His life of complete renunciation that He offers to the world for its sustenance and refreshment.

It is the reconciliation of these two things, gaiety and gravity, in the life and teaching of Christ, that is the secret of the Christian religion. Nothing is harder than for organized religion to accept this teaching, to retain its freshness and spontaneity, and yet to have at its very centre the note of gravity, urgency, and reverence. There is nothing over which the angels must weep more than over a Church from which all the surprise and wonder has vanished under the grinding and binding pressure of ecclesiastical routine—nothing, except perhaps a Church where men have no time or desire to consider the offence of the Cross.

In our lives as Christians and citizens we desire to commend the gospel to this hard-pressed world. Muffled Christianity will not serve to-day. If we would commend this gospel —and religion really has no opponent worthy of it—we must reconcile in our own working faith those two sides of Christ's teaching—its charm and its challenge.

Peace in Believing

Rom. xv. 13.—'Peace in believing.'

1. 'Peace is the entire harmony between the nature of anything and its circumstances.' That is what every healthy aspiration after peace is really seeking for. Whether it be high in its sphere or low, whether it be the star moving calmly in its orbit, or the seed silently wedding itself to the rich ground in which it is buried, the labourer at his plough or the statesman in Parliament, wherever there is a nature in harmony with its surroundings, so that they call out all its best activities and at the same time it is able to answer all their demands, there is peace.

We talk about the 'Peace of God.' Is not this really the conception which, carried to its highest, reaches that sublime idea? 'My father worketh hitherto and I work,' said Jesus. It is no Oriental apathy. The Christian thought of God is full of interest, zeal, emotion, action, only it is always perfectly balanced with its surroundings, since its surroundings are the

[1] James Reid, *The Springs of Life*, 43.
[2] Mary Coleridge.

utterance and creation of itself. God and the universe are in unbroken harmony. That is the Perfect Peace. To match that consummate Peace in our little sphere, to be to our world as God is to His, to work as perpetually and yet as calmly and effectively as He works—that is the real thing we pray for when we ask for one another the Peace of God.

With this idea of what peace really is, we can see where the failures come in of the attempts at peace which men are always making. Since the secret of peace lies in perfectly harmonious relations between a nature and its surroundings, the loss of peace will be either in the abandonment or in the distortion of these relations.

2. Let us see what the deepening degrees of such disquiet in a man's life are.

(1) There is the position in which a man stands to the world about him and to his fellow-men. There is one, and only one, conception of the world in which a man assumes a right attitude to his fellow-men. It is that conception which thinks of the whole world as God's family. The instant that that idea is comprehended peace looms up in the distance as a possibility. And just as far as that idea is realized in a man's own life, he comes to be at peace with his fellow-men; not the peace of compromise nor of armed defiance, but the peace of clearly understood relationships and mutual love and mutual help. It is the false adjustments, the untrue relationships, in which we stand to our fellows that make the absence of peace between our life and theirs.

¶ Michael Fairless tells of a fatal accident on the road, an accident to a woman who, though she had long shared rooms with her sister, never spoke to her. And she asks, 'Was it her own fault? If so, the greater pathos.' For, she continues, 'God help the soul that bars its own door! It is kicking against the pricks of divine ordinance, the ordinance of a triune God, whether it be the dweller in crowded street or tenement who is proud to say, "I keep myself to myself," or Seneca, writing in pitiful complacency, "Whenever I have gone among men, I have returned home less of a man."'[1]

(2) The next step takes us to ourselves. It is only the most superficial that recognize merely their relations of peace or discord with other people, and never ask whether they are at peace with themselves. To be at peace with one's own self! We use the phrase; we think we understand it. There are certain comfortable and satisfied conditions in which we think we have reached it. But we do not really understand it till we have got this fundamental idea of what peace is, the harmony of a being with its surroundings. Now, every man has these two parts in him: a will encircled by its council of affections, and a system of powers which that will governs. The true relation between the will and the powers constitutes the true peace of the life.

If our will is taking our powers, which were made to do noble and gentle and generous things, and forcing them to do sordid and brutal and mean things; if we are living a life of miserable drudgery, treating ourselves like machines; or if we are living a life of dissipation, treating ourselves like brutes, then we are surely not at peace with ourselves. There is war between our will and our powers. To be at peace with ourselves is not loosely to approve of what we are. It is to work so that we may be all that God made us for.

(3) But there is something deeper, something nearer to us even than our brethren or ourselves. And that is God. The will of God, which is the law of holiness, is the deepest and innermost thing of all this world. And the ultimate question of every human life is, whether he is at peace with God. Now, the only right relation of man to the will of God is loving obedience and loyalty. If we are simply ignoring God altogether we are not at peace with Him. Or if we are doing what we know is wrong, what we know He hates, then certainly we are not at peace with Him.

Here we have reached the bottom of peacelessness. Indeed, this discord must include all others. For this discord, in one word, is sin, and we can see at once how inclusive it makes sin. It embraces the neglect of God; not simply the violation of His commandments by positive disobedience, but the absence of any thought about Him, the life which tries to satisfy itself without Him; all this evidently is a discord which makes sin, if peace be really the completeness of harmonious relations.

¶ To win true peace, a man needs to feel himself directed, pardoned, and sustained by a supreme power, to feel himself in the right road, at the point where God would have him be—in

[1] *Methodist Recorder*, February 2, 1933.

order with God and the universe. This faith gives strength and calm.[1]

And now look over this account and see what is the case. Out of our neighbours we are never getting the best—often the very worst; we are dishonouring, misusing, ourselves; we are neglecting or disobeying the will of God. There lie the real discords, the real tragedies of life. True peace is simply the restoring of right relations, so that each of us should give its full due to, and so get its full due from, the souls around it, and its own self, and the soul of God, its Father.

3. How can this condition be won? How can all things be brought to such a state that they will do their best and most harmonious work in the fulfilment of their truest relations to themselves and to each other? One answer immediately suggests itself, which falls in with our text.

Everything is a part, nothing is complete and absolutely a whole. And it is only in recognition of this fact, only by living along with the other parts, within the embrace and envelopment of the whole, that everything does its best work and so attains its peace.

This is a universal principle. The peace of the natural world is preserved by the harmonious working of all its laws within that one great mysterious enveloping whole which is so real to us that we give it a name and call it Nature. A story has its prevalent purpose; a piece of music its controlling theme; a government its policy. Everything, in so far as it is a part, is held in safety and given the chance to do its best work only as it is included in some greater whole.

¶ In old Chinese art there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I see it now, it is the will of God.[2]

4. What shall we call this law—the law that every power comes to its best and most harmonious action only within a larger envelopment to which it trusts itself and to which it is loyal? What is it really but belief? The child believes in its father. The law believes in its principle. Everything lives and works by believing in something larger than itself, until we come to God. God believes in Himself. With Him alone, in all the universe, is self-belief, the condition of the highest life. And so the truth which in some form or other breaks out everywhere through all the world, is really the truth which is wrapt up in St Paul's phrase—'Peace in Believing.' There is no peace anywhere in all the world save in believing. No complete activity of anything, no fulfilment by anything of all its natural capacity, unless it is held in the hand of something greater than itself.

¶ Society and the world often seem like a watchmaker's shop where there are small pieces of unattached clock-work lying scattered about, each running by itself, accomplishing nothing because each is fastened to no weight which it has to move, no purpose which it is trying to fulfil. We find a multitude of lives among us, active from mere irrepressible impulse, but their action is all restlessness. It is when a man's activity is rescued from aimlessness by some great devotion that he gains peace.

5. And now let us look at St Paul's peculiar Christian statement of this truth. He, who approaches everything with which he has to do in Christ, finds his true relation to everything.

(1) Peace with our fellow-men. How will that come about by faith in Jesus Christ? If Jesus Christ is the perfect humanity, the visible achievement of that perfection to which all our brethren's lives are struggling, then must not he who sees his brethren, not as if what they are now were the end and crown of all they could be, but reading their possibilities in Christ, be filled with pity and with hope, and with respect for the greatest and for the most insignificant of men?

(2) And then, my discord with myself. Deeper than every revelation that Christ gives me about my brother men being God's children, is His revelation to me that I am the child of God. When He has shown me that, then I know which of these two wills in me is master. The other will is not killed out. It lives, but it is conquered. And just as there was peace in the land as soon as the rebellion was crushed and the power of the rightful government everywhere established, even though still rebellious outbreaks here and there showed that the old fire was not totally extinguished, so there is peace in me when the Divine Christ has become

[1] Amiel.
[2] Madame Chiang Kai-Shek, *What Religion Means to Me.*

my master and is strengthening my love of right every day; even though still the evil wishes haunt the dark places and break out from the outward thickets of my soul.

(3) The third element of perfect peace, peace with the law of God, comes by faith in Jesus Christ. One of the words which we make far too little of is that great word 'forgiveness.' It means more than the mere taking off of penalties. It means the putting of the soul where penalty cannot find it any longer, in the restored fatherhood of God.

¶ In the days of the Mutiny in India there was a young officer (Major Malan) in the Horse Guards who was seeking for light. He had tried the 'glittering fantasies' but had found nothing there. 'The more I read the more weary I got. What were they? Fiction. What I wanted was fact, truth; yea, eternal truth. At last I threw them all away, and stuck more and more to my Bible. At length the light burst on my soul.

'I was riding back from Mess one night upon my camel, grieving over the uselessness of my life for the glory of God and the good of man, when there came into my mind the verse, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." *The iniquity of us all?* Then all *my* iniquity, that means, all my sins of omission as well as commission, all laid by God on Christ, all borne away, all forgiven. Oh, the joy and peace! I have often since been grieved and distressed by sin, but I have, thank God, never, never lost that peace, the peace of free, full, and eternal forgiveness.'[1]

A Great Ambition

Rom. xv. 20.—'Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.'

'WOULD you know a man?' asks Marcus Aurelius. 'Keep your eyes upon the things he aims at,' what he would like best to make of life, the objects of his ambition.

It would be a useful exercise for us if in off hours we sat down with a notebook and pencil, and put in black and white our aims, the things about which we are most keen. But every man is not willing to say what his aims are; to state his aims would be to give too much away. It may be that he himself would be greatly ashamed of them. Not only would he be ashamed of them, but he would not for worlds have his friends know what they are.

And, again, every man is not able to say what his aims are. He has not yet made up his mind, he has never thought about life with sufficient seriousness to define its purpose or its hope. He is just existing, just getting along, going nowhere in particular, getting at nothing definite. There are not many who can make a clean breast of themselves before God and man. But the Apostle is quite frank as to his aim. 'My ambition,' he says, 'has always been to be a preacher.'

1. This seems an ambition peculiar to the Apostle and to those who have succeeded him as preachers. It will be said we cannot all be preachers; it is not desirable that we should. In a certain sense that is true, in another sense it is not true. It is true in this sense: that all are not called to give their life to the public proclamation of the gospel. All men have not the endowment of mind or speech necessary to such a work. Even Moses, the lawgiver, felt that he was not gifted in utterance. The Church has always had, and probably always will have, men set apart for the proclamation of the truth. But incapacity for the *public* proclamation of the gospel does not free from the obligation to co-operate in the great work of making the gospel known. Every man and every woman possesses the power of utterance—if not in public, yet in private—if not to the many, yet to the few or the individual. And in this more limited sense every believer in the gospel should be a preacher of it. Deep feeling usually, if not always, seeks to find some kind of expression. The thankful heart always, or nearly always, moves to utterance of some kind.

¶ A short while ago I visited a woman who after years of indifferent health, with numerous colds, headaches, and 'that tired feeling' some of us know so well, had discovered in some sort of 'Nature Cure' the secret of health and vitality. For several years she had given the cure a fair trial and had been amazingly revitalized as the result. Full of gratitude she told me the story. 'I never get colds now,' she said with shining eyes, 'even though I work

[1] Amy Carmichael, *Gold by Moonlight*, 136.

long hours in a stuffy atmosphere along with a crowd of others, I never ail anything much.' So she talked, telling me the details of the treatment, recommending books to read, and above all urging me to *try it myself*! Of course, if you have discovered the secret of health, you *want* to tell others about it—you do it naturally, spontaneously, hardly realizing that you are doing so.[1]

All the Lord's people will be prophets—that is, preachers, if His Spirit be allowed to move in their hearts. This will put at the service of the Church a much fuller ministry than is possible through an individual preacher. For, remember, no one man's view of Christ is a complete one. It is only when the views of all are brought together that a complete gospel is reached. Each one of us has an experience of the gospel peculiar to himself. Each one of us has been led by a special way to Jesus Christ. And our individual experience should be put at the service of our fellows.

Of course, this should be done with discretion and propriety, as occasion arises. A word spoken *in* season how good it is, a word spoken *out* of season how harmful! The blunt and coarse way in which some, with more zeal than knowledge, speak of Christ offends rather than conciliates, repels rather than attracts.

¶ Many who certainly have a vital experience outrage some people who are looking for God, because the method used is an insufferable intrusion into personality, and definitely puts people off the whole business of religion. In the case of individual dealing with people I do think it is important to be sure that fellowship is established first. And even when that is established, to remember that one of the fruits of the spirit is tact, and that it is always better to say humbly: 'This is what I have found,' rather than to say: 'This is what you have got to do.'[2]

But occasions arise when a sympathetic word may be fraught with blessing—a word spoken to an individual just at the right moment may be mightier than a whole discourse spoken to a congregation. Times of trouble, anxiety, sickness—times when heart draws near to heart—are great opportunities in which a word may be weighty. At such times it is better to speak oneself than leave it to others. At such times it becomes our duty, and should be our ambition, to tell of that which we have 'tasted and handled and felt of the good word of life.'

2. In such efforts, however, we must be careful not to interfere with the work being done by others. This was a prominent element in this ambition of St Paul—he was bent on preaching the gospel, but not where Christ was already named—he was anxious to rear the house of faith, but not on foundations laid by others. From such intrusion on the sphere of other labourers he was kept by his own high-minded nature—he would not interfere where others were doing the Master's work, even though their manner of service or their view of truth might differ somewhat from his own.

Send him where no man ever preached. Is there a difficult bit of the field from which some have beat a retreat because of peril? Send him there! Is there a situation in the city, a difficult environment, uncongenial companions, where the atmosphere is smutty with the foul talk of men, where Christian people long for the evening that they may get out of the atmosphere—Paul says, Send me there! and the presence of a warm, vital righteousness would change the atmosphere. Send me there. Let us not try to beat a retreat from a difficult situation. The darker the night the more the need for our light to shine.

The main thing a man should do is to discover himself, to find his own message, to acquire that peculiar something which never can be analysed that we call originality. No man is any great good in this world unless he is original. But true originality consists in the thing that is most natural to us. True originality is true individuality. The thing that is most native to a man is his most original contribution. It is the making of the man himself that is the supreme task. Maybe it takes long years to give to a man his own distinctive message, his own distinctive point of view. Maybe it often requires quiet years, years in which thoughts and purposes are unconsciously maturing, until, perhaps, the time comes when he has a right to make his own contribution to the well-being of the Kingdom of God.

There is vital young life—hearts that have great ambitions, that long above everything else to get into the swim where the great things

[1] H. M. Sinfield, *God and My Life*, 219.
[2] L. D. Weatherhead, *Discipleship*, 133.

are, into the mighty currents, into the places where it seems as if they can put their life out to the greatest investment. Let them not be in a hurry. Let them remember that their supreme contribution to the life of the world, whatever be their calling, is that which comes most truly out of their own life's experience. Let them find themselves. Let them remember that they can never make a bigger contribution to any cause than the measure of their character. In the long run, a man's character is his water level, it is the height of the source of the stream; the stream will never get any higher than that.

The main thing for us all is that the something we have to contribute to the world's need is something which is peculiar to ourselves. It is not built on another man's foundation; it is learned in the school of life, wrought out in the furnace of experience.

¶ John Keats in one of his letters warns us that it is never any use to argue and debate, and try to convince in that clumsy fashion. 'A man should whisper results to his neighbour,' he says. And with his dying breath he told the world how he had heard the nightingale, and what it had sung to him; and Keats's nightingale has gone on singing to men through the long dark night.[1]

3. There are two ways of preaching; there is *the preaching of the lip* and *the preaching of the life*, and it is far more eloquent to preach by your life than to preach by your lips. Many of us are tempted to think that there is no Christian work but speaking, and we must be ever speaking. Some of the best men have been those who had not the nerve for public speech. They could not stand the sound of their own voice, but their lives were their witness. They were the salt of the earth. They were the light of the community. They preached by the thing they were. That is far more effective preaching than preaching by the things we say. The Apostle James gave us a wise word of caution, 'Be not many teachers, knowing that we shall receive the greater condemnation.' And if judgment is going to be severe for Christian men and women, it will be far more severe for Christian teachers. Our lives will be placed in the most exacting balances. We urged others to be good. How good were we ourselves? We urged others to be unselfish. Were we unselfish? We preached integrity. Were we upright?

¶ It is strange what little things will choke a youngster off religion. As an undergraduate I lost for a time what little faith I had because I saw a Bishop unable to take a beating at tennis like a gentleman. A poor faith mine, you say. Yes, undoubtedly, but if Christianity does not prevent one of its leading exponents from behaving like a cad when he loses a game, it is a bad look out for the rest of us.[1]

¶ H. M. Stanley, speaking of his sojourn with Livingstone in Africa, says, 'He preached no sermon by word of mouth while I was in company with him; but each day of my companionship with him witnessed a sermon acted.'

Our common proverb says—actions *speak* louder than words. Living epistles are known and read of those who will not read the letters even of Apostles. When the Word is thus made flesh, men cannot help seeing its glory. In this sense all may preach the gospel. Well and truly does Whittier say of one of his Quaker sisters—

> The dear Lord's best interpreters
> Are humble human souls;
> The Gospel of a life like hers
> Is more than books or scrolls.
>
> From scheme and creed the light goes out,
> The saintly fact survives;
> The blessed Master none can doubt
> Revealed in holy lives.

The ambition *thus* to preach the gospel should be in all our hearts. Without this, all our words will be in vain. With this, the feeblest word will have a power beyond all eloquence.

[1] Hubert L. Simpson.

Castles in Spain

Rom. xv. 24, 25.—'Whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—but now, I say, I go unto Jerusalem, ministering unto the saints' (R.V.).

We talk about 'castles in Spain.' By 'castles in Spain' we mean 'dream castles,' the sort of vivid and brilliant hopes we cherish, but do not

[1] H. R. L. Sheppard.

expect to see realized. St Paul, too, had his castle in Spain—or perhaps more truly, Spain itself was his castle. There is something big and fascinating and romantic about it! They were no compassable, prudential little plans which Paul cherished. He formed vast and daring plans. He set before himself big tasks. Long before John Wesley, he took the world for his parish. Spain! Spain was in his mind and on his heart.

'Whensoever I go unto Spain.' Did he ever get there? Modern scholarship inclines to say that he did not, though Church tradition says he did. It is, at any rate, very doubtful. But what does that matter? The value of a Spain is not that you get there, but that you keep it before you as your goal. Indeed, the real value of a Spain may be that you do not get there. Our Spains should all be far-off. They should be on our far horizons. They should be at the limit of our worlds. A Spain which is within a nice, easy compassable journey—a Spain at which we can quickly arrive—is no worthy goal for the infinite and eternal soul of man. For once we arrive at our Spain we settle down, and we really live not when we have settled down, but when we are on the march! Our Spains, if they are to be of any use to us, must be like Paul's Spain, far-off, distant, hard to reach. For in the effort to reach them we make progress, we expand, we grow, we advance. So far as this life is concerned, it is better to travel than to arrive. For when we arrive we stagnate—there is an end to all further progress—and stagnation is moral death. The soul lives and thrives only while we march. 'A man's reach,' as Browning says, 'should exceed his grasp, or what's a heaven for?' A man's reach must exceed his grasp, else he will never get to heaven at all. For what is heaven but our ultimate and final Spain—the soul hunger and desire—and we get there only by resolutely and persistently marching toward Zion with our faces thitherward.

Not for us are content, and quiet, and peace of mind,
For we go seeking a city that we shall never find.

Only the road and the dawn, the sun, the wind, and the rain,
And the watch fire under stars, and sleep, and the road again.

We travel the dusty road till the light of the day is dim,
And sunset shows us spires away on the world's rim.[1]

1. *The Dreams of Life.*—It is a good thing to dream dreams and see visions. That is a wholly false antithesis which Kingsley makes in a little familiar poem when he says, 'Do noble things, not dream them, all day long.' There can be no doing without the dreaming. The dream always precedes the act. It is a good thing to dream, so long as your dream is big enough, and soaring enough, and daring enough. It is a good thing to have a plan, a purpose, a goal, a Spain, so long as it is far enough away. It keeps you struggling, striving, aspiring to life's end.

¶ One likes to read about that company of British men who have tried to scale Mount Everest. None of your Jungfraus, or Matterhorns, or Mont Blancs for these adventurous souls. They are intent on scaling the highest mountain in the world. So far Everest has defied them; so far Everest has beaten them—but in the very effort to scale the highest peak of all they have climbed higher than mortal men have climbed before.

With what vast conceptions Paul thought of his task for Christ. It was no mean journey from Palestine to the opposite end of the Mediterranean at that time. It would involve months of travel and untold hardships in those camel days and clumsy sailing vessels. It was something to challenge the most dauntless soul. Yet with what fervour he speaks of it. How surely he counts on it being done. During the early part of his ministry he may have thought only in terms of Gentiles in Palestine; then Asia Minor; then over to Corinth, Athens, and up to Ephesus and Thessalonica. Now he is thinking in terms of Spain, stopping at Rome on the way. How far-flung his visions of Christ's Kingdom, and his place in it.

One would have thought that Paul's insatiable *Wanderlust* would have been satisfied. But Rome and Spain were the dream of his life. And the years of splendid patience and heroic toil rolled on, and the man's hair turned grey, and it seemed as if the call of the West would never, never find fulfilment. It was no passing whim, but the settled longing of his whole being, as we see from the way in which the Apostle

[1] John Masefield.

comes back to the project again and again. 'When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.'

It is a lesson to us to plan our share in the Kingdom of Christ on a large scale. Get away from the petty, the local, the trite. See the vast scope of Christ's message for the world. See the great enterprises the Kingdom involves.

2. *Dreams and Duties.*—'Whensoever I go unto Spain . . . but now I go unto Jerusalem, ministering unto the saints.' Do we know what ministering to the saints meant? It meant going off to a place he had no special desire ever to see again, to try and help people who didn't particularly want to be helped, and would probably misunderstand and criticize and resent all he tried to do for them. 'Ministering to the saints'—a truly Pauline euphemism for preaching to empty pews, and sitting on dreary committees, and beating up for Church funds, and doing all those things that seemed to make his cherished dream fade into even dimmer and remoter distance.

That is how it often is in life. Spain calls—but in the meantime Jerusalem lays its harsh constraint upon us. The dream must not interfere with duty. That is perhaps the difference between dream and reverie. Reverie ends with itself. It is pleasant and delightful no doubt—but it effects nothing. But dream is an incentive to duty, and vision is a spur to endeavour. 'Whensoever I go unto Spain . . . but now!' That is how it often happens—duty seems to come between us and our heart's desire. We dream of rest and quiet, and then some big job comes along which keeps us on the stretch and indeed redoubles the burden. We still retain our dream—the time of leisured ease some day—but now there is a certain duty to be done.

But what would we do without our dream? Life is never fully expressed for any of us in the routine of our daily work. The sense of freedom and horizon awakened in our minds by this confesssion of St Paul appeals powerfully to us because it is answered by a vague ache and longing in our own unsatisfied hearts and unfulfilled dreams. We must confess that one of the inspirations and comforts of life for us, especially when most we feel the limitation, irksomeness, and humdrum character of it, is the whisper and promise to our own heart, 'I shall take my journey into Spain.'

We remember One who 'set his face steadfastly to go to Jerusalem.' It was the last place on earth that His steps would naturally have sought. Well He knew what awaited Him there. And as He went did He not carry His dream in His heart, the hopes and expectations that He had cherished; memories, bright memories of Galilee, and of a realm still fairer which He had left that He might do the will of God?

So with Paul. Never for a moment did he feel that the duty mocked the dream. He knew instinctively that by faithfulness to the one he was bringing the other nearer.

The thought of Spain never made St Paul indifferent to the claims of Ephesus or Lystra or many another place where he stayed and toiled. The man who has the sublimest castle in Spain will be most interested in his duty to a tenement in the slums. 'The best possibilities of our lives are perhaps bound up in our dreams, but they are set free in our deeds.'

3. *God's Answer to Our Dreams.*—Paul got to Jerusalem, and the things he anticipated befell him there. Bonds and imprisonment were his lot. But did he ever get to Spain? It does not very much matter. God knew that Spain was in Paul's heart as much as it was in David's heart to build a temple—though he never saw a stone of it laid. It is the intention, the purpose of the heart that really counts in God's sight. 'All I could never be, All, men ignored in me, This, I was worth to God.' The value of a great aim is not that we achieve it, but that we concentrate all our energies on its achievement; not that we arrive, but that we are kept on the march. But if Paul, as the old tradition asserts, did ultimately reach Spain, then Jerusalem proved to be a station *en route*.

There are a great many disappointed and embittered people in the world—people who are looking back with nothing but regret and forward with anything but hope. And why? Because they hacked their way through to Spain in opposition to the will of God and in deafness to the call of Jerusalem—hacked their way through only to find that their El Dorado

was a mirage. They have seen of the travail of their soul, and it is a hideous abortion.

And there are others padding along the highway to Jerusalem, taking the wind and the rain and the sun as they come. Some fine day they promise themselves to go far afield and see their friends and visit the Land of Heart's Desire. But not to-day. And in their hearts there is the most exquisite peace. For nothing can ever rob them of their dream. No bitter disillusionment can ever convince them that, after all, there never was a castle in Spain, or that it was but a sorry affair of lath and plaster. Both dream and duty are theirs.

¶ Arthur Vine Hall describes in verse the conversation between David Livingstone and the native chief at Victoria Falls :

'Where goes the river ?' Livingstone inquired.
Then did a dusky Solomon declare
With naked dignity and learned air :
'White Chief, the knowledge many have desired
We give to you. It is a lion tired
By a great leap, who seeks afar his lair,
Sleeps, and by sand is covered ; none knows
where.'
Thus the witch-doctor, confident, inspired !
Th' intrepid Traveller thought otherwise.
Ever he journed on undauntedly.
Not years of loneliness ; nor nightly cries—
Perils of man and beast ; not agony
Of burning days of fever and of flies
Deterring ; till at last—'The sea, the sea !'

'Whensoever I take my journey into Spain, I will come to you. And if God so wills a longer journey still, well, eye hath not seen nor ear heard, neither have entered into the heart of man—the great dreaming, scheming, imagining heart of man—the things which God hath prepared for them that love Him.'

Christian Statesmanship

Rom. xv. 24-26.—'Whensoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.'

Of all the men of the first century, incomparably the most influential was the Apostle Paul. No other man exercised anything like so much power as he did in moulding the future of the empire. Among the Imperial ministers of the period there was none that had any claim to the name of statesman except Seneca ; and Seneca fell as far short of Paul in practical influence and intellectual insight as he did in moral character.

We cannot suppose that Paul was entirely unconscious of the social and political side of his plans and ideals, or that he was simply pushed forward as a blind, unthinking agent, an impotent piece in the game that God was playing 'upon this chequer-board of nights and days.'

If there was no idea guiding his action, he would have to be ranked as a religious enthusiast of marvellous energy and vigour, but not as a religious statesman—as a rousing and stimulative force, but not an organizing and creative force. But it seems beyond question that his creative and organizing power was immense, that the forms and methods of the Christian Church were originated mainly by him, and that almost every fruitful idea in the early history of the Church must be traced to his suggestive and formative impulse. He was a maker and a statesman. He had in his mind an ideal, a guiding conception which he worked to realize.

He took stock of the dominant forces that were at work, of the critical issues that were at stake in the world at that time. His eyes swept the field and detected the lines of the movement, and the points where the stress fell and where the weak points were that would be in danger, and the grouping of the available resources. As he travels these Roman roads and Roman cities he is not only thinking how in each place the Church could best be planted or established, but for him the whole scene falls together into a single drama. Things sort themselves, they fall into line on this side or on that, according to the interpretation given them by a master purpose.

St Paul is the statesman, and he seizes on this central motive which is the key to the situation, a situation strange and new and complicated and vast, and he never lets that motive, once seized, escape him ; he makes everything turn to account, even the very accidents of his life, the fluctuations and misfortunes. They are sucked like straws into the strong current, and so through the varied

circumstances of his career, which on the surface seem to be the sport of winds and waves; tossed hither and thither as he was, hunted, beaten, stoned, obstructed, hated, broken by infirmities, shipwrecked, cast on desert islands, imprisoned, exiled, defeated, still through it all there is an absolute principle of intention, which holds everything from end to end together in undisputed coherence, and all his manifold actions exhibit the one unflagging determination.

That is the sign of the statesman, the statesman who enforces dominant principles, not through the speech of the orator or the book of the thinker, but through the materials supplied him by the accident of circumstances over which he has himself no control.

It was this statesmanship of St Paul that fascinated Luke in the composition of the Acts of the Apostles. Luke was not merely a careful compiler of current material; he was a historian of the highest order who possessed a historical insight into human character and the movement of events.

¶ It is worth recalling that, like many others, Henry Hodgkin was much influenced by Sir W. Ramsay's *St Paul, the Traveller and the Roman Citizen*, a book which showed that St Paul had been a 'great missionary strategist and not a random desultory evangelist.' Without for a moment comparing himself with Livingstone and St Paul, he knew himself qualified to handle big problems in a big way.

In a letter to his mother there is a revealing passage in which he says: 'I think God gives to men somewhat different passions all for the furtherance of His Kingdom. To many He gives the absorbing passion of winning men one by one into His Kingdom, and their whole life is lived in the effort. To others—as to David Livingstone or to the Apostle Paul—while there is no lack of passion for individual men, there is given a greater passion for their race, or for a nation or a continent—a passion which may appear even to absorb the other. These men work for souls and know that one by one men must be won to the service of their Lord, but they also see great visions which carry them beyond the men who are immediately around them and the thoughts of what may be their own small circle and make them plan on a larger scale and look to a greater future. There is no opposition of thought between the one and the other, all are in the same work and we cannot say one man's work is more important than that of another. But we do see that God leads them through different passions to do different works for Him.'[1]

1. What, then, was the movement of events which governs the story in the Acts, the movement to which all else is accidental? It is the movement which carried the Church of Christ Jesus from its centre in Jerusalem to its centre in Rome. Rome and Jerusalem—between these two poles the electric current runs. Here is the clue to St Paul's entire industry. He was no unconscious minister of a purpose hidden from him. This is what marks him out as a statesman. He sees the main drift to which his work tended, in spite of the incessant and toilsome activities amid which that drift asserted itself. 'I must see Rome'—that is his deliberate and constant aim. His belief in Christ Jesus the Lord drove him on towards the imperial city; his whole significance lay in this, that he was the apostle to the Gentiles, and such a pastorate would include, as the climax of its scope, nothing short of Rome itself. So he sends out his whole heart before him—forbidden as he is yet to see the city that he is bent on reaching—in this great Epistle, the only one written without personal reasons, to a Church which had never seen his face, and for which he was not responsible. And, as we learn in our text, not Rome only, but beyond Rome to Spain also he would go. Spain, because it was the most completely Romanized of all the Imperial provinces, where Roman citizenship was practically universal, and where he therefore anticipated at this early date the conditions which made best for Christ. Rome at all costs. There lies his goal.

But why may he not go there? Why must he delay what he desires so strangely? Because, first and foremost, he must go back to that which he must leave behind eventually—Jerusalem. If Rome is reached, then that which is situated at Jerusalem must be carried thither; it must not be lost. The Church must not separate into two halves, round two hostile centres. How to preserve the unity of the Body while the transference of the forces takes place—that is the statesman's problem.

It is no mere enthusiast this, who is so fired by what lies ahead that he forgets how he is to

[1] H. G. Wood, *Henry T. Hodgkin*, 109.

get there, and what it involves, and how immense the task and the conditions which limit it. No. And therefore it is that, while his aspirations and ardours press towards the Gentile city, his anxieties, his fears, draw him back to Jerusalem. To keep in touch with Jerusalem, to secure the confidence of Jerusalem, to prove himself loyal to Jerusalem—that is his prime necessity, that is his haunting determination; for this he will put all his own fortunes, even his own life at hazard.

It is in this resolute mind that he is writing to the Romans at the outset of his momentous journey as described in the text—'Whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey . . . but now I go to Jerusalem.'

2. For what, then, does he go and with what? Our text records it—he goes to minister to the saints, and he is taking with him that offertory which he collected in his own Churches of Macedonia and Achaia. There is the statesman instinct in its most inspired form, the instinct which grasps the wide principle in some concrete instance.

The man who loses principles in petty details will never be a statesman. But neither will he who loses sight of circumstance and detail in the contemplation of principle. The gift which distinguishes the statesman is that insight which singles out from the mob of unnecessary circumstance that particular detail in which his principle is embodied. And so St Paul, with his entire being set on this vast problem given him to achieve, fastened upon the detail of this collection for the saints as the express embodiment of that unity which it was vital to preserve between Jew and Gentile Christian.

¶ The work of the statesman is essentially the work of preserving unity among the people whom he seeks to guide. It is his task, in the words of Demosthenes, 'to see troubles in their first germ, to anticipate them, to forewarn the rest of his countrymen; nay, more, to compress within the smallest possible compass the natural and necessary failings of bodies politic—slackness, delay, ignorance, jealousies—and to turn everyone to good feeling and friendship and enthusiasm for duty.'

The Jewish Churches had ministered their *spiritual* stores to the Gentiles; the latter were in their debt and ought to repay in such kind as they had in earthly *material* help; then, St Paul trusted that the Jewish Churches would be convinced of the reality of the Gentile Christianity; they would thank God for this proof of their subordination to the work of the gospel of the Messiah, and they would intercede with God for the Gentiles, and long for closer intercourse with them. The result would be an outburst of gratitude to God and of mutual intercession.

Thus Paul is the advocate of Christian brotherhood. His interests are not limited to the salvation of individuals, nor to the rights of a party; he had a clear ideal conception of a universal kingdom, of a catholic Church, of one new humanity, and he tries to uphold it in practice by binding together both sections by the sense of mutual indebtedness and by acts of mutual kindness, and, above all, by checking all pride and conceit and scorn by the sense of universal sinfulness, of indebtedness to a common Saviour, of dependence for their very life upon the one Father, from whom every family, whether in Heaven or in earth, is named.

Everything, then, that made Paul a statesman, capable of embracing the wide issues at stake and the significance of the historical movements in which he was engaged, made him also fix on this offertory from rich Gentiles to poor Jews as the visible and undeniable pledge to the loyalty and the love which could yet hold together the two sides in unity and brotherhood, in spite of the terrible strain.

3. The smallest duties are connected with great principles. Very small, very accidental it must have looked in the thick of that collision of forces when he brought back the alms that he took such pains to carry across Asia to Jerusalem. And yet, far from despising it in its pettiness, he threw his highest energy into collecting it, and he did it because it would be not only a kindly act of humanity that he was advocating, but an expression of principle, the principle of corporate unity.

The same expression of such a principle is our duty still. Any appeal to give assistance to our Christian brethren in need is not an appeal merely to our charitable feelings, but to our consciousness of wide obligations to the Church at large. Circumstances conspire to sunder apart the various portions of the Church. The hurry and stress of life tend to drag us from each other, force us into sections ignorant

of each other's ways, and we have no time or opportunity to keep in touch with anything which is outside our own immediate duty.

But we have to enlarge our vision to those issues which Christian statesmanship embraces, the unity of the whole Church. Our particular Church is no isolated building to which we happen to be attached and which we prefer. We come under the pressure of larger responsibilities. We are the organ of a Body, and we are knit by a thousand ties into the life of that Body; and, with every one of those ties, we incur obligations which are wide and manifold. Our service is not to be measured by its own smallness, but by the idea of corporate unity which it embodies. Seen in that light, 'the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. Thanks be unto God for his unspeakable gift.'

THE TRIUMPHANT ADEQUACY OF JESUS

Rom. xv. 29.—'I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.'

'SEE Rome and die,' says the proverb. It was the dream of Paul's life to see Rome before he died. He was determined to see it. He was determined, not only to see it, but to win it for Christ. The little Christian community in Rome was holding on grimly to its precarious, hard-won position, knowing that at any moment the surging tides of heathenism might swallow it up and blot it out. But now Paul was resolved to fling himself into the attack: please God, the forlorn hope would yet become a glorious advance. He had had enough of skirmishing with paganism at its outposts: he had fought the world, the flesh, and the devil in Syria, Macedonia, and Illyricum. Now the hour had come to assault the pagan principalities and powers at their headquarters, to make the foundations of Cæsar's empire tremble, and to give Christ the throne.

Strange, fantastic hope! Judged by any ordinary standards, it was sheer absurdity. On the one side there was Rome, metropolis of the world, heart of the empire, magnificently proud and regal on her seven hills, ruling with a rod of iron and shaking the earth with the tramp of her invincible legions; and on the other side, this little Jew, with his scarred face and his frail-looking body, and nothing at all to offer—no credentials, no testimonials—nothing but what he called his gospel. But then, to Paul, that was simply everything! 'I am sure,' he cries, 'that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.' See how he loads his language, how he piles the words up, one on top of the other, till the sentence becomes top-heavy and begins to stagger with its weight of truth—'the fulness of the blessing of the gospel of Christ!' See how he reiterates and drives home his challenge, four times over; and every word is another hammer-blow at the powers of darkness, another triumph-shout of the sons of light—'the fulness of the blessing of the gospel of Christ.' And here it stands to-day, to tell all the world what true religion is, and what is the saving might of Christianity—'the fulness of the blessing of the gospel of Christ.' Let us take each of the four terms separately; and let us begin with the last.

1. 'I am coming to you *with Christ.*' Not, mark you, coming with a new philosophy of life, though Rome loved dabbling in philosophy. Not coming with a new political theory, though Rome would have flocked in crowds to such a message. Not coming with a new interpretation of religion, though the Roman intelligentsia would have been immensely intrigued by that. 'I am coming to you with Christ,' said Paul.

It was not even, 'I am coming to preach righteousness, temperance, and judgment'—the theme of the flaming sermon that made Felix tremble. It was not, 'I am coming to argue the cause of morality,' though God knew Rome was needing that desperately. It was not even, 'I am coming to give you Christianity,' though that might have seemed the most natural thing to say. No, it was none of these. It was this: 'I am coming to you with Christ.'

If ever there was a man of one subject, that

man was Paul. 'I determined,' he told the Corinthians quite frankly, 'not to know any thing among you, save Jesus Christ.' 'To me,' he wrote to the Philippians, 'to live is Christ' —life means Christ to me. That was his one theme, given to him straight from God Himself; and nothing in life or death could deflect him in his witness.

There have been other men who have burned with the same flame. I think of Raymond Lull, valiant missionary to the Moslems, with his oft-repeated exclamation, 'I have one passion—it is He, it is He'; of Charles Wesley, singing and helping a multitude of others to sing—

> Thou, O Christ, art all I want,
> More than all in Thee I find;

of C. H. Spurgeon, crying out the secret of his life, 'I looked at Him, and He looked at me, and we were one for ever'; of Alexander Whyte and Marcus Dods in their long Saturday walks together—'Whatever we started off with in our conversations,' said Whyte, 'we soon made across country, somehow, to Jesus of Nazareth.' 'We preach always Him,' said Martin Luther, describing the message of the Reformers: 'this may seem a limited and monotonous subject, likely to be soon exhausted, but we are never at the end of it.' The Early Church had one strange name for Jesus. It called Him 'the Alpha and the Omega,' which means, to put it in the language of to-day, that Jesus is simply everything in life from A to Z. There is nothing worth heralding but Jesus. 'I am coming to you with Christ,' said Paul. The man of one subject!

Now why? Why this exclusive preoccupation? After all, the world was not asking for this Christ of his: what the world was quite definitely asking for was help with certain concrete problems. There were, for example, problems of personal relationships—problems of race, class, and family. The world, torn with internecine strife, was crying out for brotherhood, for the secret of living together in peace. 'I offer you Christ,' said Paul. Might not the world have retorted, 'But you don't understand! It is not that we are wanting; we are seeking peace'? There was, too, the problem of moral control. A multitude of hearts, torn with the lusts of the flesh, cried piteously for self-mastery. 'I offer you Christ,' said Paul. Again, might not the world have retorted, 'Man, you don't understand! You are right off the track. It is not that we are asking for. We are wanting self-control'? Why, then, with all these different and definite problems in front of him, did Paul keep harping on the one note—Christ, Christ, Christ?

Let us make this modern. Why keep to the one note to-day? This is where the Church's critics strike. 'Leave that old, played-out message,' they say, 'that refuge from hard facts. Stop that pathetic, unpractical strumming out the one old theme. Come into the open, get into touch with actuality—and do something. Why all this talk of Christ?'

Can we meet that? Assuredly we can. We dare to say that still, after nineteen centuries, Paul's way—'I offer you Christ'—is the one way of hope. Take, in illustration, the modern problem of living together, the great, urgent cause of human brotherhood in this generation, which has seen so much of man's inhumanity to man. What would you suggest as the best way of helping on that cause? Is it to go proclaiming the moral duty of brotherhood? Is it to beg and beseech men to love one another and be friends? No. That leads just nowhere. And why? Because it is tackling the problem from the wrong end. But now, suppose you begin at the other end. Suppose you start further back. Suppose that all the toil and energy now being put into the effort to promote brotherhood on a purely natural basis were turned into another channel altogether. Suppose, in short, that you hold up God's Christ, letting men see Jesus, and feel the impact of Jesus, and come under the spell of Jesus, and fall in love with Jesus—what then? Why, then, the other thing, the brotherhood we long for, begins to come in of its own accord. It comes as a by-product. And thus the problem solves itself. For the soul that is in union with Jesus develops a tone and colour in which brotherhood, so far from being impossible, has become inevitable.

So with all the other problems that vex the heart of this troubled world, our own moral problems included. The weary business of trying, by herculean efforts of will, to eliminate evils and cultivate virtues is always in the long run futile. It is starting at the wrong end of things. The other end is the place to begin—and the other end is Christ. Listen to David

Brainerd describing, in that wonderful Journal of his, the method of his work among the North American Indians: 'I never got away from Jesus, and Him crucified; and I found that when my people were gripped by this, I had no need to give them instructions about morality. I found that one followed as the sure and inevitable fruit of the other.' Yes, indeed; Christ, once known and understood and loved, brings with Him into a man's life a different atmosphere, an atmosphere in which, spontaneously, the evil things begin to droop and the fine things burst to bloom.

Christianity, therefore, is right, absolutely right, when it refuses, in spite of a barrage of criticism, to be deflected from the one object for which it exists, which is *to hold up Jesus*. It must be the most hopeless, sterile, soul-destroying thing imaginable to have only arguments, advice, and moral points of view to offer to the world to help it in its troubles; but to have Christ to offer—a living and accessible and all-sufficing Christ—how different that is, how redemptively effective, how gloriously charged with hope! 'I am coming to you with Christ,' said Paul.

2. Now take the next step. 'I am coming to you *with the gospel* of Christ.' Gospel, as everyone knows, means tidings, news, good news. 'There is only one piece of news I know,' said a good woman to Tennyson, when the poet on a journey had arrived at her house and inquired if anything of note were happening, 'there is only one piece of news I know: Christ died for all men.' 'Well,' said Tennyson, 'that is old news, and good news, and new news.' Is that not your own feeling, every time you open your New Testament? Like the great messenger Pheidippides, bringing to Athens the news of Marathon, these men and women of Jesus were runners, carrying a message from the battle fought out to a finish at Calvary; and wherever they passed, through city street or highland glen, one cry they had to all they met—'Tidings, good tidings! The greatest of all good tidings—God and sinners reconciled!' And hearts by the thousand, hearing it, were thrilled. It was glorious news, the like of which they had never listened to before.

'Ah, yes,' someone will say, 'it was real news then, no doubt; but it is an old story to-day, old and time-worn and effete. You really cannot blame us if we take it pretty calmly.'

We do take Jesus calmly—do we not?—even His crown of thorns and His pierced hands and His sweat of blood, terribly calmly. And yet, in the deepest sense, this fact of Jesus, crucified, dead and buried, risen and exalted, is news still, tidings nothing less than startling. And if we are not startled, it can only be because the meaning of the fact has not been apprehended.

For think what is involved. Here is one man, for instance, a man once cowed and self-conscious and weak as a feather; yet now he is standing on his feet, with head up, and with level eyes confronting life and danger and furious opposition and death, and he is crying 'I can do all things through Christ which strengtheneth me!' Now that, in essence, is Christianity. And do you not see that if that is what Christ is aiming at, and if—in spite of it—we are content to plod along our undistinguished road, with things perhaps holding us down in captivity to-day that were holding us down ten years ago, then Christ's offer is news indeed, astonishing and startling news? Or take the great cry of Easter morning, 'Christ is risen! Christ is here.' That, again, is Christianity. And do you not feel that if that is true, then a good many of us have yet to experience something of what Dr Dale of Birmingham experienced one day in his study when he was writing an Easter sermon for his people? Half-way through his work, the thought of the risen Lord broke in upon him as it had never done before. 'Christ is alive,' he said to himself, 'alive!' And then he paused. 'Alive!' he cried again. 'Living as really as I myself am!' And he got up and walked about, repeating 'Christ is living, Christ is living!' It had come upon him with a burst of sudden glory—Christ risen, and alive, and at his side. And for multitudes of professing Christians that is news still, startling news. Or turn to the Sermon on the Mount, calling to us down the centuries to love our enemies, to go on loving even when spoken against and hurt and misrepresented, to love—as Christ did—right through to the end. That is Christianity—the belief that this, impossible as it seems, can veritably be put into practice. And if that is true—not, as is so often hinted, the poetic licence of an overheated piety, not

something to be explained away by ingenious commentators or neutralized by a mass of exceptions, but really true, something which Jesus intended men to take just as He spoke it and to act upon, working it into the very fibre and constitution of the world—then, I say again, over great areas of life to-day His gospel is news, startling news.

And yet they tell us it is an old story, tried out for nineteen centuries and exhausted. What utter blindness! Far nearer the truth would it be to say that it is still waiting to be tried for the first time. Yes, it is as new as that. It is tidings, God's great, glad, twentieth-century tidings. 'I am coming to you,' said Paul, 'with the gospel—the good news—of Christ.'

3. Now take a third step. 'I am coming to you *with the blessing* of the gospel of Christ.' Here what is suggested is the gospel's reaction upon life—its faculty of making life 'blessed,' in the deepest and most wonderful way. It acts like a benediction, lighting up a man's whole experience, and introducing him here and now to the peace and joy of the Lord.

With one voice all the saints proclaim it, that there is no nook or cranny of life which is not crowned with light and flooded with God's own sunshine, no dull stretch of the road which does not grow romantic, no common task or lonely way which is not marvellously transfigured, no human friendship which is not hallowed, no heavy cross which does not begin to shine with glory—when once Christ and His glad tidings have gripped and held the heart.

All the saints have proved it. Paul and Silas proved it, lying with torn backs and bleeding heads in the Philippian dungeon: even in that ghastly shambles of a place, even in that hour of utter extremity, the joy of the Lord asserted itself indomitably, and triumphed, and sang, until the very walls of the prison were echoing with the triumph! Francis of Assisi proved it. Who that has read the story of the Christian centuries does not love St Francis? And why? It is the man's gallant joyfulness that grips you, the joy which sang its way in beggar's clothes round Italy, earning for him that gay and blithesome and most honourable name, 'God's Troubadour'; the joy which crowned his bridal day, when he married his lady Poverty in leal and chivalrous love, plighting her his troth for ever for the sake of Jesus; the joy which leapt like fire from soul to soul and from heart to heart, till tens of thousands had been kindled at its torch, and a dead Church, feeling that the winter was past and the time of the singing of birds was come, broke from its sleep in sudden resurrection; the joy which thrilled and trembled with adoration in the great Canticle of the Sun—

> All creatures of our God and King,
> Lift up your voice and with us sing
> Alleluia, Alleluia;

the joy which at the last went down into the valley of the shadow of death singing, and passed singing to the throne of God; and the secret of it all? The blessing of the gospel of Christ! General Booth and the Salvation Army have proved it. The driving-power of that great movement which has seen so many miracles of grace is its indwelling joy—the radiant, overflowing happiness of ordinary folk who, having themselves been caught by love's strong arms out of the toils of sin, really know, as a vivid and most personal experience, the amazing difference Christ can make. Nor is there one of us who may not prove it for himself, that true blessedness—not the world's tinsel counterfeits, not sin's poor parodies, but the real thing, life's joy and crown—is in our grasp, since Christ is here; and that to have Christ within, to be, as Paul put it, 'a man in Christ,' is to be clothed, even here and now, with the very gladness of God. 'I am coming,' said Paul, 'with the blessing of the gospel of Christ.'

4. Now take the final step. 'I am coming to you *with the fulness* of the blessing of the gospel of Christ.' For a great many Christians the crux of everything lies here. They have the blessing of the gospel of Christ, and they thank God for that; and yet dimly they feel that they have never quite entered into the fullness of the blessing. Something has come to them from their religion; much that they treasure dearly has come to them out of the bosom of their Christian faith. Yet there is something lacking—some final degree of the blessing unappropriated, some last step untaken, some deepest secret unprobed. There is many a man to-day who prays to God in the

name of Jesus, and would feel utterly lost if robbed of prayer: yet there is something lacking. He joins in worship, loves the old hymns, finds that they help him and speak to his need: yet there is something lacking. He is aware that Jesus can give absolute victory in the moral sphere: yet he has never been absolutely victorious. He believes that Jesus can keep the human heart in the very peace of God: yet he still gets worried. He knows that Jesus can raise a man above the clamour of tongues and the opinions of the world and the things that are apt to hurt: yet he has never been raised above them. He has the blessing—but not the fullness of the blessing. And so the pilgrim soul of him on its march through life lacks that feeling of release and spontaneity, that steadfastness and buoyancy and dignity, which God intended it to have.

Well for him if, like the young man in the Gospels, he takes his disappointment direct to Christ Himself. 'Master, all this have I done, all these commandments have I kept—what lack I yet?' 'One thing thou lackest,' said Jesus, and then laid His finger on the unsurrendered thing, and fixed on the one evaded moral decision. 'Until you have faced this, my friend, and put it right, it is going to spoil everything for you, and bring a cloud across the sun!'

Is this the Word of God to-day to some of us? One sin retained, and all the rest of life's glory dimmed; one corner barricaded against Christ, and all the rest reduced in Christian efficiency; one secret hugged from God, and a shadow over all the sunshine; one heavenly vision disobeyed, and the soul's gloaming gathering in; one weak moral compromise accepted, and all the lights of religion lowered, and the full blessing never known—is that what Christ sees, looking now at you and me? Then the next step lies with ourselves. Down with the barrier! Away with reservations! Be done with the misery of a divided soul! Offer the whole sacrifice upon the altar of God. So shall we have, no longer a stunted religion and a deficient moral dynamic, but the living, limitless blessing in the God-created splendour of its fullness.

J. S. Stewart

Phœbe

Rom. xvi. 1, 2.—'I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchreæ: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.'

1. Perhaps it might strike some people as curious that we should find a chapter just like the sixteenth in the writings of St Paul, because many people have a vague idea in their minds that St Paul's appreciation of women was somehow defective. They think he constantly slighted them, that he assigned them an inferior place. Now, looking to the actual conditions in which St Paul lived, to the place and to the times in which he worked, there is no doubt he prohibited to women many things which he believed would be misinterpreted by the society in which they lived, and would cause scandal or hindrance to the work of the Church. But every man is to be judged first of all by his principles, and second by the way in which he applies his principles in contact with actual persons. What is St Paul's principle on this whole subject of the relation of men and women in the Church? It is this (and remember he was the first to put it in these words without any qualification of its breadth): 'In Christ Jesus there is neither male nor female.'

Paul was quite well acquainted with religions in which women had no place. Women had a very small place comparatively in the religion of the Jews. The Apostle was familiar with Pagan mysteries into which only men could be initiated, but he saw clearly from the very beginning that there was nothing in Christ that was not there for women as well as men. In the religion which is in Christ Jesus, that distinction completely disappears.

And again, people are to be judged by the way they apply their principles to those whom they meet, and we cannot have a happier illustration of that than the one we find in the sixteenth chapter of Romans. Paul names nine women here, and not only names them, but characterizes them and appreciates them with a respect, a courtesy, and a Christian frankness and cordiality which surely go to the heart of every intelligent reader. The place of women in the Kingdom of God and in the moral world,

and in the heart and honour of men, was never more soundly and amply appreciated than it is in this passage.

2. The first person that the Apostle asks the Romans to greet is 'Phœbe, a servant of the Church,' and he writes her the first, and surely the most beautiful, certificate of Church membership that ever has been read to the Church.

Phœbe is first described as 'our sister.' Thus a member of the Christian community is designated in the affectionate simplicity of primitive times. In using the plural 'our,' the Apostle may be including the two or three fellow-missionaries who accompanied him on his travels, or he may be writing in the name of the Church at Corinth with the associated branch Church at Cenchreæ.

Then Phœbe is called 'a servant of the Church that is at Cenchreæ,' and the word translated 'servant' is the Greek *diaconos*, from which our word 'deacon' is derived. Hence it has been inferred that Phœbe was a deaconess. There is no evidence, however, that there was such an order for women so early as this in the Christian Church, although by the time of the Emperor Trajan it appears that such an order had come into being. Indeed, the word 'deacon' was not yet, so far as we can gather, an official title in the Church, but was merely used in the general sense indicated by the word 'servant'; and, further, it is the masculine, not the feminine, form of the word that we have here. 'Of Phœbe,' writes Dean Robinson, 'we may say with certainty that she is a witness to the important services rendered by women in the primitive Church; but in tracing the history of the diaconate it will not be wise to assume that the word *diakonos* is used of her in the strictly official sense.'

St Paul further describes Phœbe as 'a succourer of many.' This phrase is very beautiful: and, even in the English, it means a great deal. But the English phrase fails to express the whole sense of the original. 'Succour' may be given in various ways; but the term here employed would seem to indicate one who had stood forth as the patroness of the unprotected and despised. There is no doubt that the Christians were objects of contempt at this time in Achaia; and even if this were not the case, the Greek word would in itself imply moral courage, generous bounty, and large sympathy. Phœbe had been a devoted, and it would seem particularly a brave, friend of converts in trouble. Perhaps in the course of her visits to the desolate she had fought difficult battles of protest, where she found harshness and oppression. Perhaps she had pleaded the forgotten cause of the poor, with a woman's courage, before some neglectful richer 'brother.'

Among the Jews the Greek word here translated 'succourer' meant also the wealthy patron of a Jewish community; such an one was the Roman centurion who built a synagogue for the Jews in Capernaum. There seems good reason, therefore, for supposing that Phœbe was a person of some rank and substance. In a special degree, made possible by her circumstances, she discharged the duties of 'communicating to the necessities of the saints' and of 'pursuing hospitality,' which belonged to all Christians alike.

I know a woman
Who lives life with a childlike zest
And has a heart for all things human;
And well she loves the world, and best
Whatever in the world is loveliest;
Yet cannot wholly scorn the rest—
Vice, dirt,
And poverty, and helplessness, and pest.
Not hers to avert
From the prone wretch beneath the wayside palm
The virtuous Levite skirt:
She asks not, What is his desert?
But, Is he hurt?
That found,
She pours her cunning oils into the wound
And tends the wastrel with the costliest balm.
For this she made
Herself a Good Samaritan by trade;
Cloaked her large heart
And bounteous feeling
Behind the faculty and art
Of healing:
That oft-times those whom she relieves
Give, kneeling,
Thanks for that day they fell among the thieves.[1]

Phœbe had been not only 'a succourer of many' but of St Paul himself. It has been conjectured that the personal reference ('and

[1] E. Garrett, *A Woman Doctor*.

of mine own self') may be to an illness in which Phœbe ministered to St Paul at Cenchreæ, and that his recovery was the occasion of his vow. Certainly we may assume that she received him into her home when he visited or passed through Cenchreæ, and that she 'mothered' him as did the mother of Rufus. The house in which the Apostle stayed naturally became a centre for the community, and if it was also used as the meeting-place of the Church, the owner must have been looked up to as a kind of 'president,' to whom the term 'patron' might suitably be applied. In some such way as this Phœbe devoted herself and her means to the service of the Church.

Phœbe, then, is about to set out for Rome, and the Apostle follows her with his gratitude. The letter which she carries is a record of what he owes to her; and this obligation is made the ground of an appeal to the Roman Christians, to enforce the duty of their receiving her with confidence and respect, and of aiding her to the utmost of their power.

3. The impression that we get from all this is that Phœbe was, in Dr Adeney's words, 'a courageous, energetic, gifted woman, devoted to the service of the churches.' And, happily, both in those early days and from then, through all the centuries up to the present, there have been many like her; women, not all of them in positions of wealth and leisure and great influence, and not all of them endowed with great gifts, or having the same opportunities for the exercise of their gifts; but all alike in this—in their deep consecration of themselves to Jesus Christ, and in their brave, unselfish, unwearying service to His cause. And the Church of Christ cannot set too high a value on their worth and work. It is not too much to say that but for this consecrated womanhood and its service the Church would have found it difficult, if not impossible, to carry out its noblest enterprise. Any one, man or woman, must realize what incalculable enrichment this has meant both to the Church and to the world at large.

But the point we want to emphasize is not so much what the Christian Church owes to such women as the sacred obligation which lies upon every woman to try to live up to that ideal of consecrated Christian womanhood and service, because of what Christ has done for women. In the heathen world to-day the position of woman is often not merely sad, but tragic; and, in the main, where it has improved it is Christianity that has made the difference. Christianity has meant emancipation to crushed and down-trodden womanhood. It began to mean that in our Lord's own chivalrous and reverent attitude towards women. Through Jesus Christ womanhood has been given 'a new prominence, a new exaltation, a new dignity.' As an American writer truly says, 'Whatever position woman holds in civilized society is clearly a fruit of Christianity.'

¶ 'I was speaking through an interpreter to a large crowd of men in a native state when, to my surprise, I saw a woman making her way through the crowd. I wondered what she was doing out in that crowd at night, for no women were supposed to be there, and why was she making her way forward toward us? Before I knew what was happening she was showering flowers on my interpreter and on me. It suddenly dawned on me what it meant. As a woman she had heard notes in our message that meant hope of liberty and opening doors to her, so she expressed her gratitude to that gospel in this way.[1]

Is there any woman, rejoicing in her freedom and opportunity in this land of ours, who, when she thinks of all that she owes to Christ and Christianity, does not feel herself called upon to make the best possible use of her life and her gifts for Christ and His cause?

O woman hearts, that keep the days of old
In living memory, can you stand back
When Christ calls? Shall the heavenly Master lack
The serving love, which is your life's fine gold?

Priscilla and Aquila

Rom. xvi. 3-5.—'Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house.'

We are all agreed that to make marriage happy there must be love. To tie two people together and to compel them to live together unless they 'love one another with a pure heart fervently'

[1] E. Stanley Jones, *The Christ of Every Road*, 120.

is to doom them to a life of misery. It is love alone that can make men and women happy in a life companionship. Upon that point, no doubt, we are all agreed. But to make marriage ideally happy, husband and wife should be one in the deepest things of the soul. There is something lacking to perfect happiness if there is not, in addition to a mutual love, a common faith.

¶ St Paul bids us 'be not unequally yoked together with unbelievers,' and here, as so often, he hits the nail on the head. A partnership of body alone, or even of body and mind alone, is at its best tragically incomplete. But when body, mind, and soul are all united in the bond of love, the perfect union is obtained, a union which no power can break and which makes life happier and happier as the years go by. In such an atmosphere of joy, trust in God, and trust in each other, passing clouds and times of testing only serve to draw man and wife closer together.[1]

Priscilla and Aquila were true yoke-fellows, united to each other not simply by the bond of a mutual love, but also by that other, still deeper and more sacred, bond of a common faith and a common devotion.

1. *Their Story.*—Who were they? The passage in the Acts which first introduces them to us tells us that Aquila was a Jew, born in Pontus in Asia Minor. About Priscilla it says nothing except that she was his wife. Dr Hort has made the suggestion that Priscilla was really a lady of noble family who had married Aquila the Jew, perhaps attracted to him in the first instance by the purity and spirituality of the faith which he professed—for we know that in this particular period of history the pure monotheism of the Jews did exercise a great fascination over the minds of the nobler sort of Romans who had outgrown their own native and idolatrous faith.

Dr Hort argues for his contention that Priscilla was a noble Roman lady, on two grounds. First of all, in four out of the six places in which the New Testament refers to this couple, Priscilla is named first. If she was a woman of rank, that in itself would account for the prominence given to her. Secondly, one of the oldest of the catacombs, just outside one of the Roman gates, bears the name of 'the cemetery of Priscilla,' and, from the inscriptions preserved there, there does seem some ground for connecting Priscilla with the Acilian *gens* in Rome. The facts he notes, however, may be accounted for on other grounds. Aquila and Priscilla may well have been freedmen of one of the great Roman families, and as for the precedence Priscilla takes of her husband, that also admits of a quite simple explanation. Priscilla may have been the stronger personality, the more able and gifted partner of the two. At any rate we had better be content with the statement that Aquila was a Jew and that Priscilla was his wife, leaving undetermined the question whether she was Jewess or Roman.

Priscilla and Aquila apparently lived in Rome. But in the year 52 the Emperor Claudius issued a decree banishing the Jews from Rome on the ground of their riotous behaviour. The account the historian Suetonius gives of this decree is very interesting. He says that Claudius expelled the Jews from Rome because, at the instigation of one Chrestus, they were in a constant state of tumult. Now the probability is that Chrestus is just a misspelling of *Christus*, that is, Christ, and that the tumults among the Jews were caused by controversies about the Christ. We know how the preaching of Jesus as Christ stirred the Jews to fanatical rioting in the Asiatic towns which Paul visited. The same kind of thing happened among the Jews in Rome when Christian missionaries began to preach the gospel there. As a result Claudius determined to rid the city of them. As a matter of fact, the decree was never very stringently enforced, but Priscilla and Aquila took alarm and removed to Corinth. It was there they came into contact with St Paul.

Aquila, like every Jew, had a trade at his fingers' ends. He was a tentmaker. He had been brought up to make those haircloth tents which are used to this day in the East. It so happened that this was also St Paul's trade, and it was this circumstance that brought Priscilla and Aquila and the great Apostle together. Their association began in a purely commercial partnership. But as they dwelt together and worked at their trade there would be many earnest talks about the Christ, and these ended in both husband and wife becoming disciples. They owed their conversion, under God, to the fact that they worked side by side with the Apostle—a man who felt he had never

[1] T. Howard Somervell, *Let's Get Things Right*, 63.

done his duty by his brother until he had testified to him of the redeeming grace of Christ and told him what Christ had done for his own soul.

Souls that carry on a blest exchange
Of joys they meet with in their heavenly range,
And, with a fearless confidence, make known
The sorrows Sympathy esteems its own—
Daily derive increasing light and force
From such communion in their pleasant course:
Feel less the journey's roughness, and its length;
Meet their opposers with united strength,
And one in heart, in interest, and design,
Gird up each other to the race divine.[1]

2. *Their Christian Service.* — Priscilla and Aquila at once became Christian workers. The Scriptures do not give us details of the work they did, but we get suggestive glimpses of it. When Paul left Corinth, these two devoted friends accompanied him as far as Ephesus. There apparently they stayed. To Ephesus, after a time, came an Alexandrian Jew named Apollos. Apollos was an extraordinarily earnest and eloquent man. He was a Christian, too, but a very imperfectly instructed one, for he knew only John the Baptist's testimony to Jesus. Priscilla and Aquila took this eloquent man in hand. They taught him the same gospel that Paul had taught them. So that Apollos became one of the mightiest preachers the Early Church possessed.

¶ It is said that John Williams was saved for the Church and the great cause of foreign missions, which he did so much to further, by the persuasion of the wife of his master, who induced him to go with her to Christian worship. Without that faithful woman there might have been no John Williams, 'the Apostle of Polynesia,' and part of the credit of the great evangelist's labours must be set down to her account.

Priscilla and Aquila not only became earnest Christian workers; they also showed the chivalrous spirit of Christian martyrs. Notice what Paul says about them in the text: 'Who for my life laid down their own necks.' To save Paul's life they risked their own. We are not told what particular peril this was which they encountered. It may well have been something which they did, some risk they cheerfully ran, in those days when Paul 'fought with wild beasts at Ephesus.' Perhaps they sheltered him from the mob's fury. Anyhow, they took their lives in their hands. 'For my life,' says Paul gratefully, looking back to those days of terror, 'they laid down their own necks.' As a matter of fact they did not die, for at a later stage we find them returned from Ephesus to Rome. But they showed themselves ready to die. They had exactly the same spirit that sent James to the scaffold and Paul to the block. They were ready to suffer the loss of all things, including life itself, for Christ.

In sending his greetings to his dear friends, now back again in Rome, Paul salutes also 'the church that is in their house.' That means that in Rome Priscilla and Aquila put their house at the disposal of the Christian people. They did exactly the same thing in Ephesus, as is obvious from the fact that in the last chapter of the First Epistle to the Corinthians, which was written from Ephesus, Paul, among other greetings, sends this, 'Aquila and Priscilla salute you much in the Lord, with the church that is in their house.' Wherever they went, this noble couple opened their house and home for the meetings and services of the Christians. This is one of the things which suggest that they were fairly well-to-do. They had a house sufficiently large to be a convenient meeting-place for the Church, both at Ephesus and at Rome. And Priscilla and Aquila delighted to put their best at the disposal of the Church. In their generous and lavish hospitality they belong to the same noble company as the good man of the house who provided the large upper room, furnished and ready for our Lord and the Twelve.

The last reference to Priscilla and Aquila is in the Apostle's last letter, written within a few months of his martyrdom. There are no long lists of friends in that letter. Paul had no time for that. Three only are mentioned out of Ephesus, and two of these are our friends. 'Salute Prisca and Aquila.' We are glad to know they are still united, best of all still loyal to Jesus. Amid the faltering faith of many in that time of abounding iniquity they were true.

¶ Charles Dickens brings to an end the greatest of his books with David Copperfield's wistful recollection of his beloved Agnes: 'My lamp burns low, and I have written far into the night;

[1] Cowper.

but the dear presence, without which I were nothing, bears me company. Oh, Agnes! oh, my soul! so may thy face be by me when I close my life indeed; so may I, when realities are melting from me like the shadows which I now dismiss, still find thee near me, pointing upward!'

God's Little Church

Rom. xvi. 5.—'Greet the church that is in their house.'

It is a matter of more than passing interest that in the dawn of the Christian era much of the worship centred in the home or family life. A study of the New Testament, particularly the Acts of the Apostles and the Epistles, indicates how widespread this custom was. There is an explanation at hand. There were no public meeting-places where the early Christians could meet with safety and convenience, hence the use of their homes for this purpose. Sometimes they met in caves in the earth, as the author of the Epistle to the Hebrews intimates; sometimes in an upper room as at Troas, described in the twentieth chapter of Acts; but oftenest the private residences of loyal disciples were used for the public services. It may be that the reference to 'the church in thy house' is to the public gatherings in the private homes of followers of Jesus Christ. But the Christian families of that day had a Church in their home quite apart from the meeting of the brethren for public worship. Those of 'the way' were accustomed to gather together in the family circle in the name of Jesus.

¶ Philip Melanchthon's version of Paul's words—'the church that is in their house'—was 'God's Little Church.' The phrase, alike in its first and in its sixteenth century accent, assures us that our Holy Place does not require any pilgrimage to bring us to its threshold. The room or the kitchen, where we are every day, should be synagogue and temple and shrine.

One cannot think of a more fitting description of a Christian home than this: 'The church in thy house.' A dwelling-place so sanctified by the character of its inmates and their habits of life that it is at once thought of as a place of worship; a family group so knit together, not alone by ties of blood kinship, but by the more subtle and yet more lasting bonds of common faith, that it becomes, by the very nature of its common life, a church: what better description can we find of an ideal home?

1. *The Reasonableness of Family Religion.*—Joshua registered his vow—'As for me and my house, we will serve the Lord,' and it is a vow which needs no defence; its rightness and its goodness are evident. The patriot should bind himself by it; for only the pieties of home will guarantee the security of the commonwealth and the truest and highest liberty of the people. The Christian should subscribe to it; he knows that the faith's most intelligent and most indefatigable soldiers come from hearths and inglenooks where the altar of God is kept in repair. The lover of children should endorse it; their chief treasure is that holy familiarity with the Lord of heaven and earth which makes Him 'a Presence felt the livelong day, a welcome Fear at night'—not money, nor the illumination of the schools, nor the world's countenance and commendation. Joshua's oath should be sworn by all wise men. It is rational, obligatory, worthy.

¶ Where home ties are loosened, when men and women cease to regard a worthy family life, with all its duties fully performed, and all of its responsibilities lived up to, as the life best worth living, then evil days for the commonwealth are at hand.[1]

2. *The Orderliness of Family Religion.*—It should have method in it. It should have system. Professor Dowden portrays George Herbert as poet of a spirituality 'which accepts and is assisted by rule and habit.' The recurrences are never merely formal and mechanical; the flowers growing in the garden are living flowers; but Herbert is certain that they flourish best, and show most comely, when they are bedded in definite patterns, and watered through accustomed and regular channels.

The morning and the evening sacrifice are rarer in our homes than they used to be. Certainly, modern conditions of life are unpropitious. The haste of business, the early hour at which some of us must be out and away, the difficulty of assembling all for even a few minutes—these are serious obstacles. But it is worth taking pains to give visibility and discipline to that godliness which, surely, we wish to permeate the dwelling that draws and holds and charms

[1] Theodore Roosevelt.

us like a magnet. 'When I came first to Kidderminster,' wrote Richard Baxter, 'there was about one family that worshipped God and called on His Name; and, when I came away, there were streets where not one poor family in a side did not do so.'

¶ When Lord Roberts died, Lord Curzon paid an eloquent tribute to the General's Christian character. 'Only a little more than a fortnight ago,' he said, 'I received a letter from Lord Roberts, the last he ever wrote to me, in which, amidst the trials of this war, whilst busily occupied in providing for the comfort of our troops in the field, and whilst all his larger thoughts were turned with anxiety to the issues of the campaign, he nevertheless found time to write to me a strong plea in defence of family prayer. These were his words: "We have had family prayers for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers, which, for one reason or another, they may have omitted saying by themselves. Since the war began we usually read prayers, and when anything important has occurred I tell those present about it. In this way I have found that the servants are taking a great interest in what is going on in France. We have never given any order about prayers; attendance is quite optional; but as a rule all the servants, men and women, come regularly on hearing the bell ring."'

The restoration of the family altar is not an easy task. Perhaps it never can be set up just as it was fifty years ago. It is a question whether some forms of family worship once in use are desirable in this day. One would hesitate to prescribe any particular form of family worship adaptable to every home and in every circumstance. The principal thing is a recognition of God.

There is something exquisitely tender and withal ennobling that comes to a home by way of the family altar. In times of prosperity and joy it is good to praise God, to take Him into sweet and intimate account; to recognize Him gladly and with thanksgiving when the days are bright and happy and all is well.

Then when the grey days come into the home, as come they will, and the burdens fall heavy, who can appraise adequately the ministry of the family altar? When sickness comes, when disappointment's blasts storm the domestic citadel, when sorrow and suffering rest like a pall over the family, how unspeakably great and good is the altar in the home!

> In every condition—in sickness, in health,
> In poverty's vale, or abounding in wealth,
> At home and abroad, on the land, on the sea—
> As your days may demand, so your succour shall be.

3. *The Fruitfulness of Family Religion.*—'I know Abraham, God said, that he will command his children, and they shall keep the way of the Lord.' The reverence of Abraham's tent will not die with Abraham, but will be repeated by those whom he has influenced so mightily. Of course there are exceptions. Some are nurtured in the midst of saintliness, and they wander far and hopelessly. Others, against whom fate seemed to fight from the cradle, are found by the Good Shepherd, who is stronger than all bad heredities. But usually the faith of the home lives on through subsequent generations. There is an amazing power in memory; the recollections of the past rise up after the lapse of years. There is a boundless virtue in example; the impression of a dedicated life is seldom lost.

4. *The Final Profitableness of Family Religion.*—Jeremiah has a fragrant oracle: 'I will take you, two of a family, and I will bring you to Zion.' Not as isolated units and strangers, but in little groups of those who are closely related and dear, the exiles were to say good-bye to the tyrannies of heathen Babylon, and to cross the great barren spaces of the desert, and to enter again the old home; and the thought would add a keener joy to the prospect of restoration.

It is still God's promise: 'Two of a family I will bring to Zion.' The Zion of a purer world than this. The city in which there is neither night, nor death, nor sin, nor curse. To discover ourselves in it alone would be a wonder of wonders. But to have beside us those we knew best and loved most, and hand in hand with them to follow Christ, will be even more desirable.

¶ "There is not room enough," writes William Cowper to his cousin, Lady Hesketh, 'for friendship to unfold itself in full bloom in such a nook of life as this. Therefore, I am, and must, and will be, yours for ever."

To this end let us point our children and our kinsfolk. As much as in us lies, let us aid them to reach it, and set their feet in the road that runs from God's little Church to God's Church exultant in the heavens.

Beginning at Home

Rom. xvi. 5.—'The church that is in their house.'

Religion moves in different areas and organizes itself around different centres. There is personal religion, which we carry around with us and live by in the inner regions of our personalities. There is ecclesiastical religion, institutionalized in churches, with their traditions, polities, rituals, and rubrics. And there is family religion which, when it is at its best, floods a home with light and makes the relationships therein sacred and beautiful. It creates a church within a house.

We are all concerned with this last area of religious life. We came from homes, we live in homes, we plan to have homes—nowhere are our deepest personal interests more involved than in the problem of the family. And when we step outside our individual concerns and consider the nation, it grows daily more obvious that the real battle-ground for the moral life of the country is the family.

Moreover, religion has a tremendous stake in the home. All our Christian ideas are home ideas, and all our Christian language is home language, whether we call God our Father or ourselves His children, or define our social ideal in terms of human brotherhood. One cannot think or talk Christianity without the atmosphere and terminology of the family. Christianity is not simply religion; it is religion saturated with family life until it means fatherhood, sonship, brotherhood, love. So the fortunes of Christianity and of the home are inseparable. What happens to one inevitably happens to the other. Let the family life of this nation decay, and there is no magic by which the Christian religion can be maintained. When we think of the family, then, we are at the centre of things as individuals, as citizens, and as Christians.

1. Many people discover the need of a church in their house when they have children of their own. Many fathers who are not particularly worried about themselves, although probably they ought to be, are deeply worried about their sons. One hears parents lamenting in their children the lack of something—they are not quite sure what—which they had in their youth, something stabilizing and directive that produced quality in character and purposefulness in life. They vaguely suspect that it may have been the religious influence of their homes. They wish that their children had something like it. They are certain that their children need it. Sometimes they make up their minds that their children must have it.

It is not possible to exaggerate the stake which we all have in this matter. When a man reaches the vicinity of fifty years of age, he begins to understand how much everything he has cared about depends on the children. Death in itself is not undesirable. Death, when it cuts athwart our personal affections and our plans, can be terrible enough, but for all that, when a wise man stands back from life and looks at the matter objectively, he thanks God for death. Thank God that we do not live to the reputed age of Methuselah, that 'the days of our years are threescore years and ten, or even by reason of strength fourscore years,' and that then we stop and do not go on weighing down the race longer with our accumulated conservatisms! Thank God for the world's new chance with the children! Each generation comes up fresh from the gates of the dawn, and in a sense the world can start over and try again. But while this rhythm of birth and death is advantageous, what a responsibility it entails! Everything depends upon the training of the children.

We want a new international spirit issuing in a new construing of international life, and the world organized for peace instead of war. But when we have made our last plan about external arrangements, the issue will depend upon the training of the children.

We want a united Christianity. Sick to death are we with these futilely divided churches that cannot even take the Lord's Supper together. But when we have made all our arguments and devised all our schemes, the ultimate problem is the training of the children.

We want religion, pure and undefiled, as an effective force in the character of our nation. But whether in the end we are going to get it depends upon the training of the children. What about the church in your house?

We may say that the ecclesiastical church ought to help. Of course it ought! We may say that the church school has here its responsibility and opportunity. Indeed, it has! But, after all, what can be done in the religious training of the children in the church on Sunday is only accessory to the home. There are no substitutes for parents.

¶ To-day we know that all social progress, all material strength, all national vigour, intellectual as well as physical, depend essentially upon the family, upon the morality of the household, upon the relations of parents to children.[1]

¶ John Wesley's mother wrote in her diary on 17th May 1717 these words: 'I do intend to be more particularly careful with the soul of this child, that Thou hast so mercifully provided for, than ever I have been; that I may instil into his mind the principles of true religion and virtue. Lord, give me grace to do it sincerely and prudently.'

2. The importance of the church that is in the home is accentuated by the fact that, after all, religion is something we catch rather than learn. There are many things even more prosaic than religion which thus are caught rather than taught. One can teach a child many things about poetry—metre, rhythm, scansion, and the rest—but if ever we find a youth who loves poetry we may be sure that he caught that from somebody. The love of poetry is handed down by contagion. So is religion. It is a fire that is passed from one life to another, not primarily by instruction, but by kindling.

¶ In a recent article a writer describes how he first came to find his way into the beauty of English literature. One day his class in school was groaning its way through grammar and syntax, analysing a passage from Milton, when the headmaster entered. He looked at the boys for a moment, then picked up a copy of the *Paradise Lost* and began to read. The class listened. It was a revelation. 'It was in that moment, I know, that for me the door opened into another world.' [2]

If religion, like other fine things, has to be caught, the home is the place for it. We are all the time trying to load off upon some other organization the responsibility of our homes. We may well be grateful for the Boy Scouts, and for all the religion that can come into a child's life from the Church, the church school, the day school, and every other agency interested in the welfare of children. But, after all, it is the life that the child catches at home that goes deepest and lasts longest.

3. The importance of this matter is accentuated by the fact that, after all, in the home we are teaching our children religion of some sort. Once in a while one hears parents say that they do not intend to teach religion to their children. Religion is an intimate, personal matter which every child has a right to choose for himself, and they propose to leave the child neutral while he is growing up and then let him freely select religion for himself. How plausible and liberal that sounds! But anybody who knows child psychology at all knows how absurd the proposition is. Even if we wish to, we cannot keep a child religiously neutral. Religion is not an addendum appended to life but the spiritual atmosphere pervading the whole establishment, and as soon as a child is born the home begins creating in him a spiritual climate, teaching him basic reactions to life, attitudes toward life, feelings about life, which inevitably enter into the very substance of any religion which he ever will possess.

¶ Coleridge had a friend called Thelwall who had a theory that the mind of the child should not be influenced in matters of religion until he came to years of discretion, when he could decide for himself. 'So one day,' said Coleridge, 'I took him into a certain part of my garden, and I said to him, "This is my botanical garden." "How so?" he asked; "it is overgrown with weeds." "Oh, yes, I know that," said I, "but then, you see, the garden has not yet come to years of discretion, and these weeds have taken the liberty of growing, and I thought it was not fair to prejudice the soil by the cultivation of potatoes, or roses and strawberries."'

¶ Dr William Boyd of Glasgow, speaking at the New Education Fellowship Conference, drew attention more than once to the importance of right human relations as the only basis of developing an experience of religion, of God. It is true, particularly, of family religion. The estrangement of a father and mother in a home

[1] Lafcadio Hearn.
[2] James Reid, *The Key to the Kingdom*, 27.

breaks up everything. Dr Boyd mentioned that a large percentage of delinquent children could be traced to homes where there was estrangement between the parents, or wrong human relations in the family. He also said that 'when the home loses simplicity and directness, it cannot be a place for growing souls.' So that happy relations between parents are essential to the moral and spiritual nurture of children.[1]

4. The importance of this matter is accentuated by the crucial need of our young people themselves. What are we training our children for? What objective have we in mind in our rearing of them?

Are we trying to train our children for independence? The children of to-day are independent and nothing can keep them from being so. The more vigorous and worth while they are the more independent they will be, *but they are not being trained for it.* They are going out as though independence were an easy matter to handle, whereas of all fine arts it is the finest and most difficult. Life is like a tree—every time new branches come there must be stronger roots. And youth in our generation has branched out into new liberties, new responsibilities, new self-expressions beyond the power of any to prevent.

People sometimes talk as though this expansion of life into new liberties were a substitute for religion and made it less necessary. One might as well talk about branches being a substitute for roots. Branches *require* roots. There never could have been a generation before which more specifically and crucially needed training in the meaning and handling of independence.

¶ John Ruskin, writing on the downfall of Venice, says: 'The decline of her political prosperity was exactly coincident with that of domestic and individual religion.'

The First Convert of Asia

Rom. xvi. 5.—'Salute Epænetus my beloved, who is the first-fruits of Asia unto Christ' (R.V.).

Who was Epænetus, this Asiatic who dwelt in Rome? Except for the chance greeting of St Paul, he is just a name, one of the millions of undistinguished men and women who live their little day, without leaving a heavy charge on the world's memory. No doubt he was an ordinary enough man, quite undistinguished and unblessed by rank or wealth. In all likelihood he was a countryman who, like many another, then and now, had gathered his little bundle and trudged from the old farm or the little village to make his way and fortune in the great royal city of Rome—an ancient Dick Whittington, dreaming his dream.

Let us try to rebuild his story.

1. He had hardly reached full youth when undefined longings and desires began to trouble his mind. The talks he heard of the distant and glorious city of Rome were silently working in his ambitious heart. He began to feel as if the home-nest were too small, and the home-town too parochial, for such an adventurous spirit as his. And the day came when his ardent spirit could bear the monotony no longer, and he set out to win his way to Rome, the city of his dreams. So on to Rome, with its new scenes and new life, went Epænetus, his heart full of a golden future and what it might hold for him.

The years pass, with their changing lot. Epænetus found that the streets of Rome were not paved with gold, and that life was not like an oyster which a man can prize open with a sword. There had been hardship; there had been struggle; there had been disappointment; perhaps there had been sin. In the pleasures of the great city, his heart had not been unstained. He had come from a country of idols to a city of idols—with this difference, that in the country his faith had been simple and genuine. But in the frank scepticism of Roman unbelief his trust in the old gods had gone by the board; and with it no doubt had gone some of his purity and peace of heart. And yet, even amid the breakage of his faith, there were still longings for some 'edifice of faith,' in which his puzzled heart could find its rest.

2. Epænetus is now a man, and by diligence he has climbed to a post of some trust in his business. Since the day he first shouldered his bundle, he has never been home to distant Asia, for in those days travel was an undertaking weighty with peril. But now he has gained a certain competence, and a longing to see the

[1] E. Macmillan, *Finding and Following*, 294.

old home and the old faces breaks over him. And so we see him next back again on the Appian Way, on the home-road to Asia.

We do not know what he met there—whether all that he found of his parents was their tombstones; whether he recognized in some of the bowed labourers his old playmates; or whether, as in Wordsworth's poem, he found that

This vale, where he had been so happy, seemed
A place in which he could not bear to live.

We do not know what he met there, except this—he met Paul there, and God there.

By God's providence these two men, Paul and Epænetus, were ripe for meeting! The Apostle, up to this time, had travelled through this region of Asia without any apparent success. He had been laughed at; he had been beaten; he had been imprisoned; he had been thrust out of town after town. At last he arrived in Epænetus' native town, and it was there the two men met. On what little things, apparently, do our destinies hang!

¶ When John Masefield was twenty-two years of age, he took up very casually one of Chaucer's poems, and it, he declares, became 'the poem of my conversion, leading me into a new glad world of thought, in fellowship with Shakespeare, Milton, Shelley, and Keats.' The greater passing also—of the human soul into fellowship with God—is accomplished at times by the least happenings.[1]

It may be that the heart of Epænetus was touched by the memory of old bygone associations, and his mind was peculiarly soft and tender to impression. This visit to the old town had forced him to moralize on life and its passage, on life and its meaning, on life and its goal. It had caught him up with a jerk in his idle ways, and had made him for the first time look into his soul. And as he thus looked into his own soul he met Paul. Think of the aptness of that meeting—Epænetus seeking comfort, Paul longing to impart it. Epænetus, amid the ruins of his old life, praying for a faith to face the future, Paul bearing in his hand the Faith of the Lord Jesus Christ, which alone gives a future and a hope. A ripe meeting—what we, in our ignorance, sometimes call chance, but the very work of God Himself.

[1] T. H. Davies, *Spiritual Voices in Modern Literature*, 303.

We have no report of their conversation, but we know the end. Here we have it, written in letters of gold—'Epænetus, my well-beloved, the first-fruits, the first convert, of Asia unto Christ.'

3. With a gain, then, that he had never bargained for, Epænetus turned from the old home back to his life in Rome. But with what different feelings, and with what different eyes, did he now see the city! Indeed, for him, it was a changed city—no longer the old Rome. He could not regard it, or its people, or its work, as the same again.

It is true that the only change lay in him. Let a sorrow that cuts at the roots enter into a man's life, and even the steadfast stars are never the same again. Or let a great illumination or a divine purpose enter into his soul, and immediately life and all that it holds take on a different shape and hue. The world's biggest revolutions have been inward and not outward. It is always the change of soul, the change of heart, that paints the world green or grey.

¶ Temple Gairdner, speaking of his great experience and the sense of beautiful newness within and without which it brought to him, says that he felt himself 'inhabiting a new world, breathing new air; all things new. I was walking in a world indescribably beautified, indescribably lovely: with my heart exactly as the heart of a bride with her lover, so overmastering was the realization of the Presence—I had almost said the embrace—of Christ.' And again, 'That sense of newness is simply delicious. It makes new the Bible, and friends, and all mankind, and love and spiritual things, and Sunday, and Church and God Himself.'

And so, on to Rome, went Epænetus—the same man and yet different. He went into that old town, back to his friends, back to his desk, back to his trade, a changed man, leading a changed life and taking up a changed task. There was now a new song lilting in his heart, and a new ideal mastering his mind.

It was years after this second journey, when he had settled down again to his life in the city, that Paul wrote this letter to the Church in Rome. And as the old Apostle recalled those walks through the woods of the little town in Asia, he added this sentence, 'Salute my well-beloved Epænetus, who is the first convert of Asia unto Christ.'

4. But just before we bid this unheralded saint farewell, let us think of the new feelings with which he entered the Imperial city after his conversion in Asia. It may let each one of us see what a difference Christ can make in a human heart.

(1) He had been absent only for a few months, and yet as he walked along the Appian Way, the whole world was altered for him. When Christ changes a man's heart, He changes its entire setting. Never before had the song of the birds been so joyous, for their gladness found an answering lilt in his own soul. Never had the beauty of the world so touched him, for in the world he now felt the beating heart of God. You can change the world, but if you do not change the heart of the man who sees it, it will remain as barren and indifferent as ever. But bring some flood of love and joy into a man's soul, and he will paint the world in his own rich colours. This was the miracle that Epænetus experienced—he found a new world when he found a new soul.

(2) But further, life, and all that we mean by that term, had taken on new values. He might go back to the same business, but he could not face it in the same way. He might go back to the old friends, but he could never go back to the old follies. Even if he returned to his old companionships he could not return in the old character and under the old flag. No one could help noticing that Epænetus was a different man and that life for him was a different thing, transfused with new values and possessing an unwonted loveliness. His affections were now set on the things that are above. The best testimony he bore lay not in his words but in his life.

(3) Further, as he entered Rome on his return, he saw the city and its men and women in a new light. For the first time he saw its real sin, its real darkness, and its real need. It is only when one looks through the eyes of Christ that one sees the true state and need of the world.

He had thought of this city as an emblem of the greatest empire in the world, great alike in might and in pride: but above it now he saw the eternal spiritual Empire of God. Formerly he had been a citizen of earth; now he counted himself a citizen of heaven. And to gain that citizenship and keep it, he was ready, along with Paul his tutor, to give his life-blood gladly.

The story of Epænetus is a study in values. Life is not changed by altering our circumstances but by altering our heart. Every Christian man can testify to the glory of some such experience. We can look back on the days when life would have seemed poor without certain things: now, we would not have them, even if we could. When Christ enters a man's life, everything is changed, especially his point of view, and the desire of his heart.

A man left Rome, worldly, unbelieving, and cynical. He returned to it, after a few months, changed and purified, with a new spring of faith and happiness bubbling up within him. We see this man, who used to scoff at his old idols, now founding the first Christian Church in Rome—the little church that meets in his house, where he gathers one or two of his friends for the praise of Jesus. What accounts for this wonderful change in a man's life and heart? Surely that Apostle who was the instrument of the change may well answer: 'If any man be in Christ, he is a new creature: old things are passed away: behold all things are become new.'

In Christ before Me

Rom. xvi. 7.—'Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.'

1. St Paul dated life from that great day when he met Christ on the road to Damascus, and was violently apprehended of Him. That sensational revelation was the starting-point of that amazing career that was destined to alter the course of history. When Browning met Shelley for the first time, he could talk of nothing else to his friends.

> Ah, did you once see Shelley plain,
> And did he stop and speak to you
> And did you speak to him again?
> How strange it seems, and new!

When Paul met Jesus for the first time, it was as if he lived for the first time. His new experience was so transcendent and amazing that everything else faded from his mind. His sense of the epoch-making character of this experience is reflected in words like these: 'If any man is in Christ there is a new creation. The old things are passed away; behold they

are become new.' So deeply was this experience ploughed into his soul, that he returns to the theme three times in the Acts of the Apostles, and ventures on great detail. Browning, in *The Statue and the Bust*, speaking of the meeting of two lovers, writes:

> He looked at her, as a lover can;
> She looked at him, as one who awakes:
> The past was a sleep, and her life began.

Paul's meeting with Jesus was of so dynamic a nature that he felt himself to be like one awaking from a dream of life to the reality of life itself.

¶ Dora Greenwell tells of a woman of eighty years who passed on at that great age from death to life, and at eighty-four years this is her touching confession:

> If you ask me how long I have been in the world, I'm old—I'm very old;
> If you ask me how many years I've lived, it'll very soon be told—
> Past eighty years of age, yet only four years old![1]

2. The Apostle envied no man, except those fortunate enough to have anticipated him in the evangelical experience. He makes special mention of Andronicus and Junias in order to express his jealousy of their priority in Christ. 'Who also were in Christ before me.' In respect of Christian privilege there was a 'before' and an 'after'; as measured by time there was a larger and a smaller measure of Christian experience. Andronicus and Junias were Christians before Paul, and the thought cast a shadow of regret upon the heart.

There are times when St Paul dwells upon the sinfulness, the criminality of his bygone days. He remembers the time when he was foremost in the ranks of those who persecuted to the death his fellow-men, and that hour when he consented to the death of the martyr Stephen and kept the raiment of them that slew him. He did not forget that it was against none other than the Incarnate Word that he had lifted up his hand; for the heavenly voice had propounded this question. 'Why persecutest thou me?' So he wrote bitter things against himself. 'I am not meet to be called an apostle, because I persecuted the church of God.' Thus he dwelt upon a sinful past, of ill deeds done and caused to be done; and its enormity branded him in his own eyes as 'the chief of sinners.'

But there was another aspect in which his past life presented itself to him. It had failed of its opportunities; it had largely missed its aim. It had discovered, late, though not too late, the heaven-appointed path. And he remembers that others had lighted upon that way of life while he was still a wanderer. Andronicus and Junias, his fellow-Jews, had been in Christ while he was out of Christ. In Him they lived and moved and had their being. He was the very atmosphere of their life; they drank in as the breath of their life the peace and joy, the strength and love, which were His.

The lapse of time had not indeed been a very long one. If we suppose that Andronicus and Junias were convinced of Christ's Messiahship upon the day of Pentecost, and on the other hand put St Paul's conversion to one of the latest periods suggested by the historians, some five or six years will be the longest period by which they could have preceded him; and the probabilities are it was shorter. Moreover, for those years the Apostle stood in the position of a man just released from the tutelage of Gamaliel and from his commanding influence, who had been launched upon the course for which he had in a sense been trained as the champion of the religion of his fathers. It was not easy to cast himself free from those influences, much less to stop and turn from a course upon which blood, education, circumstances had impelled him. Yet though but a few in number, and spent in the devoutness of a strict and sincere Pharisee, yet, as irretrievably lost, he looks upon those years with a deep regret: 'They were in Christ before me.'

¶ It was in this spirit that Augustine wrote his passionate self-reproach: 'Too late did I love Thee, Beauty so ancient and so new! Too late have I loved Thee!' It was the spirit of John Wesley when he wrote—

> Ah, why did I so late Thee know,
> Thee, lovelier than the sons of men?
> Ah, why did I no sooner go
> To Thee, the only ease in pain?
> Ashamed, I sigh, and inly mourn,
> That I so late to Thee did turn.[1]

[1] R. Menzies *The Magnet of the Heart*, 180.

[1] J. T. L. Maggs, *The Spiritual Experience of St Paul*, 112.

3. '*In Christ* before me.' Professor Deissmann points out that there is a whole gospel in that single preposition 'in.' 'In Christ' is a phrase that Paul uses one hundred and sixty-four times. The Rev. J. S. Stewart, in his *A Man in Christ*, draws attention to the fact that the preposition the disciples used was 'with,' not 'in.' They were 'with' Jesus in the days of His flesh, not 'in' Him. The one implies exterior association, while the other suggests interior indwelling. There is a richer degree of intimacy and fullness connoted by 'in' than 'with.' To be 'in Christ' is to be planted in the centre of His life.

The degree and quality of the richness of one's life are determined by the vigour and completeness of its implantations. 'I conceive myself,' said Milton, in his sonorous way, 'I conceive myself to be, not as mine own person, but as a member incorporate into that truth of which I am persuaded.' In common speech we speak of being 'in' things—'in the swim,' 'in society,' 'in business,' 'in politics,' 'in literature,' 'in love.' If we put our whole soul into business, the life we live is the return of life that business yields. If we fling ourselves into a cause, we receive back the measure of life the cause yields. R. L. Stevenson lived his life 'in art,' and in a lyrical passage in his letters he assesses the measure of life which his consecration to art yielded. 'Oh, the height and depth of novelty and worth in art! And, oh that I am privileged to swim through such oceans . . . ! An art is a fine fortune, a palace in a park, a band of music, health, beauty. I sleep upon my art for a pillow; I waken in my art. I love my wife, I do not know how much, nor can, nor shall, unless I lost her; but while I can conceive my being widowed, I refuse the offering of life without my art. I am not but in my art. My art is me. I am the body of it merely.' If this self-implantation in art opens the door to such rich self-expression, what shall we say of the life that is lived in Christ, the open door, to all the secrets of life? If one of the ultimate values, beauty, can furnish such rich interior satisfactions, what must be the blessedness of those who are planted in Christ, in whom all the ultimate values of life inhere! It is a life that discovers new surprises every day, a new capacity to adjust itself to changing conditions, a new adequacy to meet new problems, a new sufficiency to keep and hold the soul in the pursuit of its heavenly career.[1]

¶ 'Feeble and devious as my own footsteps have been since my decision to follow Jesus Christ,' writes W. T. Grenfell, 'I believe more than ever that this is the only real adventure of life. No step in life do I even compare with that one in permanent satisfaction. I deeply regret that I did not take it sooner.'[2]

Two Households

Rom. xvi. 10, 11.—'Salute them which are of Aristobulus' household. . . . Greet them that be of the household of Narcissus, which are in the Lord.'

We do not know anything about these two persons, men of position evidently, who had large households. But a very reasonable conjecture has been advanced in regard to each of them. There was a grandson of Herod the Great, bearing the name Aristobulus, who spent all his life in Rome, and was in favour with the Emperor Claudius. He had died some little time before the writing of this letter. As to the second of them, there is a very notorious Narcissus, who plays a great part in the history of Rome just a little while before Paul's time there, and he, too, was dead. And it is more than probable that the slaves and retainers of these two men were transferred in both cases to the emperor's household and held together in it, being known as Aristobulus' men and Narcissus' men. And so probably the Christians among them are the brethren to whom these salutations are sent.

1. The first thing suggested by these two groups is *the penetrating power of the Christian faith.* Think of the sort of man that the master of the first household was, if the identification suggested be accepted. He is one of that Herodian family, in all of whom the bad Idumæan blood ran corruptly. The grandson of the old Herod, the brother of Agrippa of the Acts of the Apostles, the hanger-on of the Imperial Court, with Roman vices veneered on his native wickedness, was not the man to welcome the entrance of a revolutionary ferment into his household; and yet through his barred doors had crept quietly that great message of a loving God, and a Master whose service is

[1] R. Menzies, *The Magnet of the Heart*, 180.
[2] *A Labrador Doctor.*

freedom. And in thousands of like cases the gospel was finding its way underground, undreamed of by the great and wise, but steadily pressing onwards, and undermining all the towering grandeur that was so contemptuous of it.' Intellectual revolutions begin at the top and filter down; religious revolutions begin at the bottom and rise. The first successes of the gospel were among those who occupied a humble position in the world, and were not thought much of. 'Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called,' but a handful of slaves in Aristobulus' household, with this living truth lodged in their hearts, were the bearers and the witnesses and the instruments of the power which was going to overthrow all that despised it.

¶ 'See, in the very details of these short salutations,' writes Professor François Gaussen, 'by what humble instruments, and yet how extensively, the Gospel had established itself in so short a time in the mighty city of Rome. No Apostle had set his foot there, yet behold with wonder what progress had already been made by the Word of God, solely through the labours of artisans, merchants, women, slaves, and freedmen, who happened to be in Rome.'

2. These two households bring before us also *the uniting power of Christian sympathy*. A considerable proportion of the first of these two households would probably be Jews—if Aristobulus were indeed Herod's grandson. The probability that he was is increased by the greeting interposed between those to the two households—'Salute Herodion.' The name suggests some connection with Herod, and whether we suppose the designation of 'my kinsman,' which St Paul gives him to mean 'blood relation' or 'fellow-countryman,' Herodion, at all events, was a Jew by birth. As to the other members of these households, he may have met some of them in his many travels, but he had never been in Rome, and his greetings are more probably sent to them as conspicuous sections, numerically, of the Roman Church, and as tokens of his affection, though he had never seen them. The possession of a common faith had bridged the gulf between him and them. Slaves in those days were outside the pale of human sympathy, and almost outside the pale of human rights. And here the foremost of Christian teachers, who was a freeman born, separated from these poor people by a tremendous chasm, stretches a brother's hand across it and grasps theirs. The gospel that came into the world to rend old associations and to split up society, and to make a deep cleft between fathers and children and husband and wife, came also to more than counterbalance its dividing effects by its uniting power. And in that old world that was separated into classes by gulfs deeper than any of which we have experience, it, and it alone, threw a bridge across the abysses and bound men together. Think of what a revolution it must have been when a master and his slave could sit down together at the table of the Lord and look each other in the face and say 'Brother,' and forget the difference of bond and free. Think of what a revolution it must have been when Jew and Gentile could sit down together at the table of the Lord, and forget circumcision and uncircumcision, and feel that they were all one in Jesus Christ. And as for the third of the great clefts which made so much of the tragedy and the wickedness of ancient life—the separation between the sexes—think of what a revolution it was when men and women, in all purity of the new bond of Christian affection, could sit down together at the same table, and feel that they were brethren and sisters in Jesus Christ.

Is any duty more pressingly laid upon Christian churches of this generation than that of showing the world that their faith has still the power to do what it did in the old times—bridge the gulf that separates class from class, and bring all men together in the unity of the faith and of the love of Jesus Christ?

¶ In our American towns the Protestant communions are separated more by social caste than by religious conviction. People attend the church where they find 'their kind.' Poor people do not feel themselves at home, even spiritually, among the well-to-do, and the children of comfortable homes are not permitted to go to the same Sunday school with the children of the tenements. Class lines are as apparent, and almost as divisive, in our churches as anywhere else. The Church of Christ under such circumstances ceases to be a unifying factor in society; its teaching of brotherhood becomes a mockery.[1]

[1] H. S. Coffin, *Some Christian Convictions*, 200.

3. Again, these two groups present to us a striking illustration of *the power of grace to triumph over outward circumstances*. The household of Herod's grandson was not a very likely place in which to find Christian people, was it? And in both these cases it was only a handful of the people, a portion of each household, that was Christian. So they had beside them, closely identified with them, working, perhaps, at the same tasks, men who had no share in their faith. It would not be easy to pray and love and trust God and do His will, and keep clear of complicity with idolatry and immorality and sin, in such an environment. But these men did it. And nobody need ever say, 'I am in such circumstances that I cannot live a Christian life.' There are no such circumstances, at least none of God's appointing. There are often such that we bring upon ourselves, and then the best thing is to get out of them as soon as we can. But as far as He is concerned, He never puts anybody in a position where he cannot live a Christian life.

¶ From a rocky farm in Connecticut, across which one could almost walk on the stones without touching the ground, comes a story which, though seemingly irreverent, voices a healthy philosophy. A minister visited one of his parishioners on a farm which, hitherto a failure, was now, by dint of tireless labour, being made a success. 'So,' said the minister, 'God and you are getting on very well here.' 'Yes,' said the farmer, 'but you should have seen this place before, when God was trying to handle it alone.' Exactly! To start thus with a difficult situation as a place to being what Paul called a fellow-worker with God is the very stuff of robust Christianity.[1]

'How can we be Christians, placed as we are?' is a question one often hears. Well, we shall never be placed so unfavourably for the exercise of Christian discipleship as these slaves were, never so sorely tempted to drift with the stream—only, they did not drift, and neither need we. In them we see the grace of God triumphing over outward circumstances. And why should not the grace of God triumph over outward circumstances in our case also? The Lord who succoured and sustained them can help us to order our steps aright. Whatever be the difficulties, there is strength waiting for us, and we may all win the praise which the Apostle gives to another of these Roman brethren, whom he salutes as 'Apelles, approved in Christ'—a man who had been 'tried' and had stood his trial. So in our various spheres of difficulty and of temptation we may feel that the greeting from heaven, like Paul's message to the slaves in Rome, comes to us with good cheer, and that the Master Himself sees us, sympathizes with us, salutes us, and stretches out His hand to help and to keep us.

[1] H. E. Fosdick, *The Power to See It Through*, 23.

Our Debt to Obscure Friendships

Rom. xvi. 16.—'The churches of Christ salute you.'

In this final chapter of the Epistle to the Romans Paul speaks of his debt to the obscure. This sixteenth chapter is a classic of Christian friendship, and while it perpetuates the memory of his otherwise unknown friends at Rome, it also does no little to bring the Apostle close to the hearts of men.

There are those who feel as they approach the massive argument of this Epistle how far Paul is beyond them; but when they come to these closing salutations all this is changed, and they begin to realize how near he is to them after all. What delicacy of touch and fineness of feeling there is in it! What revealings of a heart that knew the worth of sympathy and comradeship, of help and affection! It is a portrait of the Apostle quite as much as of his associates.

The secret of St Paul's success lay as much in his devoted love to individual souls as in his masterly generalship of the churches. It was by his affectionate personal interest that he undoubtedly obtained his singular hold upon men. Wherever he went, hearts responded to this appeal. His solicitude seemed to focus itself on each single life, and to make that life its peculiar care.

Does not this practical indication of the Apostle's love for his friends, as we have it in this chapter, give fresh force and beauty to such exhortations—never, alas, needless among Christians—as 'Be kindly affectioned one to another with brotherly love; in honour preferring one another,' or 'See that ye love one another with a pure heart fervently'? This list of names serves to remind us of the beauty of that lost ideal as it shone forth in the early

glow of Christian love. They loved one another, and their great leader loved them all. He had 'the heart at leisure from itself'; with him to be out of sight was not to be out of mind. In the words of J. H. Newman, 'he had a thousand friends; and loved each as his own soul, and seemed to live a thousand lives in them, and die a thousand deaths when he must quit them.' May not, then, this mere list of names serve to remind us of a wider sympathy, a more kindly unselfishness, a more tender regard for all men, and especially of them that are of the 'household of faith'?

But a friendship which gives has its own rights. It claims love for love. And in this chapter we have a passing glimpse of some of those whose gratitude he won and whose warmth of affection so enriched his life.

1. No single person by himself does very much. What he does, he does by the co-operation, known and unknown, of circle after circle of helpers. Once at a banquet which was held in his honour, Sir Austen Chamberlain took special pains to turn away from himself and to bestow upon others, whose names were not known to the public, the praise which the country was bestowing upon him.

St Paul is the greatest figure in the Christian Church. But he himself would have been the first to say that he would never have been the man he was, and he could never have accomplished the work he did, were it not for his friends. Some great men hold aloof from their fellows and are in no way dependent on them; as Wordsworth says of Milton, 'Thy soul was like a star, and dwelt apart.' But it was far otherwise with Paul. He did not dwell apart. He could never do his best unless he had friends with him. That is why we rarely if ever find Paul alone. He is always the centre of a group. And those friends who cheered him by their companionship ought always to be held in grateful remembrance. Sometimes when a great singer responds to an encore, he will come to the front not by himself, but leading along with him the pianist who accompanied the song, as if to say, 'This person deserves part of the credit; without the performance at the piano the song would not have been the triumph it was.' And it is well to realize that without Paul's friends Paul would never have been the mighty missionary-evangelist he was. Part of the credit belongs to those who surrounded him with their love and strengthened his hands in God.

How typical they are of the countless souls who have been a shelter and an inspiration to the more distinguished but of whom there is no abiding earthly record. They have gone about the by-ways of life doing their duty quietly, lovely in their modesty and unobtrusiveness, and satisfied in that they have helped to hasten the progress of the triumph of their Lord by befriending those who carry upon their hearts the burden of the churches, and who without that comradeship might have known something of the bitterness of failure.

¶ Plato says, 'the great stones lie better because of the little stones'; and Paul himself says 'much more those members of the body, which seem to be more feeble, are *necessary*.'

¶ 'There is a remarkable passage in the Epistle to the Hebrews,' wrote Dr George Matheson, 'in which it is stated that Jesus "suffered outside the camp." I take the idea to be that the trials of a captain are greater when they are unappreciated by the army—when they have to be borne in the silence of his own breast.'

2. As we read this list of names we are impressed by its diversity. To begin with, we notice a significant blending of nationalities. Aquila, Andronicus, Julius, and Herodion were Jews; Urbanus, Ampliatus, Rufus, Julia, and possibly Prisca, were Romans; the rest were Greeks. There you have the missionary ideal crystalized.

Then there are grades of social status. Some, as Rufus and Hermes, were slaves; others, as Urbanus and Patrobas, were freedmen and persons of social influence and power. Further, from the expressions of endearment which are associated with them it may be inferred that there were inevitable varieties of personal qualities. Some had gained a deeper and more central place in the Apostle's heart than others; and so, while some are merely named, a few are spoken of as beloved, approved in Christ, chosen in the Lord.

And there are the greetings to women, showing Paul's vast debt to them. In this chapter alone seven women—Phœbe, Priscilla, Tryphena, Tryphosa, Persis, Julia, the sister of Nereus, and the mother of Rufus, whom Paul, in gratitude for her kindness, calls also his own

mother—are all recognized with words of gentleness and praise.

¶ 'St Paul,' says Dr Knowling, 'has sometimes been accused of a want of due respect towards women. This last chapter of his Epistle to the Romans is sufficient in itself to refute such a charge. From the beginning to the end, the writer chooses with the most apt consideration the title and the merit which belongs to each member of the household of God, and recognizes the special work which a woman, and often only a woman, can do in the Church.'

As God bestows on us different gifts, so He also expects from us different forms of service. All branches cannot bear the same fruit; all members have not the same office; all Christians cannot do the same work. We must, each of us, be faithful in our own best way. Mary has her work, and Phœbe hers, Urbane has his work, and Apelles his; and some of us perhaps think that we can do so little. Well, if we are but trying to do what little we can, let us be content. We may then be like Asyncritus, Phlegon, Hermas, Patrobas, Hermes, of whom nothing is said.

Content to go to the crowd untold,
Of men by the cause they served unknown:
Who lie in the myriad graves of old,
Never a story, and never a stone.

3. But, within this group, in which there was necessarily so much diversity, there was also a delightful unity, of which we have the secret in such phrases as 'in the Lord,' or 'in Christ.' Whatever their gifts may have been, whether great or small, and whatever distinctions there may have been in their social conditions, whether high or lowly, everything found its focus in the Lord. They were bound together by spiritual ties. They owed everything to Him, and because He was not ashamed to call them brethren they found in their relationship to Him the ground of their fellowship with one another. Faction is simply another name for remoteness from Christ. But to love Him and to be near Him means to love and to be drawn near to those whom He loves. He is the true unifier. And these friends of Paul had found their oneness there. And there, too, should we find ours. Those who call Him Lord should

Needful to each other prove;
Use the grace on each bestowed,
Tempered by the art of God.

And this because

Love, like death, hath all destroyed,
Rendered all distinctions void.

4. The simplest things done for Christ are eternal. Little did those obscure friends of Paul think that their names would be held in everlasting remembrance; but the Bible will have to be obliterated, the Church will have to be destroyed, Christianity will have to perish before they can be forgotten. After all, it is the praise of Christ that matters.

Men heed thee, love thee, praise thee not,
The Master praises: what are men?

Many of the finest Christian lives have never found a biographer. They offered no material in the way of outstanding events or arresting adventures to tempt the maker of books. Such people have neither sought nor gained public acclaim. They were content to serve Christ. Scant justice has been done to them. Yet it is mainly by them that the work of God has been done, and is still being done. Eliminate the influence of the rank and file, the self-effacing lovers of Christ whose contacts with the world are contacts of witness and service, and Christianity would not have permeated the world to any large degree. Such people are not clad in purple and fine linen, but in the well-worn homespun of the labourer. They do not walk in sheltered gardens, but along dusty and noisy highways. They are the light and salt of the earth. Unmindful of eyes that may be upon them, either in appreciation or disapproval, they continue on their uneventful way (which is yet so vital) constrained by the love of Christ.

¶ In warfare brilliant actions are sometimes performed by specially selected units, and the waiting empire behind watches with admiration the valour of her sons in driving the enemy from some stronghold or forward post. The great achievement is described by every newspaper correspondent, and the names of its heroes are on every one's lips. There are others who deserve an equal share of honour, yet their names are not heard of, their praises remain

unsung. They were elsewhere along the line holding the enemy there in check; they had to fight a containing battle, sometimes at great cost to themselves. They fought for others to win. They captured no position, yet without their patient endurance and steady reliance in a difficult spot no advance could have been made by those who get all the *éclat* of success and victory.[1]

Is there not a parallel in the Gospel records, in the fact that Jesus sent out, in addition to 'the twelve,' 'other seventy' nameless, unidentified disciples, to carry out His programme? Although they are anonymous their influence is imperishable. Earthly fame is apt to be short-lived. The names of the great are soon forgotten. The pages of memory once turned down are only very seldom turned up again. Yet these, who have never been remembered in that sense, will never be forgotten. Their record is in the Book of Life. Their influence abides, and their souls go marching on through those who live and labour on earth, as once they did.[2]

'What shall I do to be forever known?'
'Thy duty ever.'
'This did full many who yet slept unknown.'
'Oh, never, never!
Thinkest thou perchance that they remain unknown
Whom thou know'st not?
By angel trumps in Heaven their praise is blown—
Divine their lot.'

The Christian Expert

Rom. xvi. 19.—'Every one has heard of your loyalty to the gospel; it makes me rejoice over you. Still, I want you to be experts in good and innocents in evil' (Moffatt).

The expert is a product of modern conditions. In olden days, as we may gather from such a life as that of Leonardo da Vinci, or from such a book as Bacon's *Advancement of Learning*, it was possible for one man to take all knowledge as his province. But in our day the scholar, while he strives to know something of everything, strives still more to know everything of something. He selects one plot in the widened field of learning, and cultivates that. He chooses one subject, or even one branch of a subject, and concentrates on that. A medical expert deals with one disease or one organ of the body on which he has specialized. A legal expert speaks with the accent of authority on one particular branch of law. There are naval experts and military experts, experts indeed in every branch of life. To their superior wisdom we bow, and to their judgment we give heed.

'I want you,' Paul says to the Romans, 'to be experts.' Experts in what? 'Every one,' he says, 'has heard of your loyalty to the gospel: it makes me rejoice over you. Still, I want you to be experts in good.' Such is the precise meaning of the Apostle's words, according to Dr Moffatt's translation. Experts in goodness! That was St Paul's desire for these converts. They had made a good beginning. They had acquired some knowledge of the faith. But the Apostle wanted them to pass beyond the rudiments of the subject, and to make progress in the Christian life until every one could recognize that they were masters of Christian truth and practice, that they were experts in goodness.

1. After the lapse of so many centuries it remains true that there is no higher ambition which man can set before himself than to be an expert in goodness. There is no kind of expert of which the world stands more in need, and there is no aspiration which the average man can more hopefully endeavour to realize. Only a chosen few in every generation are endowed with intellectual gifts of the highest order, and in literature, science, and art only a small minority can ever hope to be anything more than amateurs. But in the realm of character it is otherwise. The limiting influences which elsewhere confine men here fall away. Large possibilities come into view. In goodness the poor may be rich, the unlettered may be wise, the plain man may be an expert.

¶ 'I have come to see,' wrote Green the historian, summing up the experience of a lifetime, 'that cleverness, success, attainment, count for little, that goodness or character is the important thing in life.'

When we are asked to define what we mean by goodness, the simplest answer is to point to Jesus Christ. Formerly no one doubted that Jesus in His character offered to men the fairest

[1] J. W. W. Moeran. [2] J. Stuart Holden.

ideal of goodness the world had ever seen. But in this wiser, though not better, age we have been invited to remove the figure of Christ from that pedestal on the ground that His sympathy and His pity are defects, and to prefer a type more forceful and more aggressive, a type from which the tenderer elements of Christ's character are absent. The partial acceptance of this view has led humanity into the morass in which it is at present floundering, and our only way of escape is to recognize that goodness is the supreme thing in life, and that goodness is what we see in Jesus Christ.

2. How, then, is a man to become an expert in goodness? There is no royal road; there is no process of magic by which we may swiftly arrive at the goal.

Let no man think that sudden in a minute
All is accomplished and the work is done.

The first step must be *an act of pure intention*, a firm and definite resolve to make this task the chief end of life. Then, day by day, by the help of God, and with the aid of every available means of grace, we must bend our wills to the fulfilment of this duty. No scholar ever drifts into an expert knowledge of his subject and no Christian ever drifts into an expert knowledge of goodness. 'Small is the use,' it has been said, 'of those people who mean well, but who mean well feebly.' John Bunyan, out of his own experience, tells of the struggles and battles, the dangers and difficulties, which Christian faced and overcame ere he reached the Celestial City. And he also describes, as one who knew them all, Mr Pliable and the rest, who had a desire for goodness and the things of God but lacked the faith and resolution to 'run the straight race.' The Bible is full of injunctions which remind us how much is required of us. 'Fight the good fight of faith, lay hold on eternal life.' 'I press toward the mark.' 'As the hart panteth'—what deep desire, what passionate longing there is in the words—'after the water brooks, so panteth my soul after thee, O God.' The languid Christian may, in a lukewarm manner, be loyal to Christ, but he will never become an expert in Christian goodness.

¶ Edmond About said of Millet, the artist, 'What I adore in him is that he sometimes goes wrong and makes absolutely earthquaking false steps. When he happens to set his foot upon uncertain ground, he sinks in up to the neck. I like him better for that than if he had learned from a master the habit of always doing pretty well.'

Further, it is to be noted that any scholar who desires to become an expert must be *a diligent student*, investigating with minute and meticulous care every aspect of his subject, exploring every avenue of approach which may lead him to a deeper knowledge of it. And the Christian who desires to be an expert in goodness must do likewise. Christ is the heart of Christianity, and Christ must be the subject of his constant study. To the Gospels he must daily turn, not reading the record merely to fulfil a formal resolution, but with unwearying patience, and with an earnest prayer that the Holy Spirit may illumine the sacred page, making more clear the truth which it enshrines. One reason why there is so much feeble and flaccid piety in the world is that many Christian people do not study the words and works of Jesus. They assume that they know all about Christ. They forget that the more they learn the more there is to be known, that the riches of Divine grace and wisdom revealed in Christ are inexhaustible, that there is always something more to be apprehended. Not by hasty glances do we come to know Christ, but 'beholding—the exact meaning of the word is bending over and contemplating long and steadily—beholding, as though reflected in a mirror, the splendour of the Lord, we are changed into the same image, passing from one glory to another, even as by the Spirit of the Lord.'

¶ This, then, must be the main business of our lives—the study of the Christ of the Gospels.

This study, to be effective, must be real, must be intense, must be personal. It is not the contemplation of the sentimentalist, or of the critic, or of the artist, or of the poet, or of the dogmatist, that will be of any avail. These may affect the feelings, the taste, the imagination, the reason, the intellect, but they do not probe the heart and conscience, and they do not touch the life. The true study is nothing less than the appropriation of the Divine image; the constant recalling, realizing, copying, growing into it, till the Divine fascination of its glory possess us wholly.

So gazing in this mirror, so studying this

image, we ourselves shall be changed. This is the only test of the true mode of contemplation.[1]

But the most effective method of becoming an expert in goodness is the way of *experience*. An expert, in the primary meaning of the word, is one who has come to know by experience. There are some fields of attainment in which men can become experts by study alone. But there are others, science, art, surgery, where a knowledge of theory must be supplemented by practice. Christian goodness is like these. To be Christian experts we must practise. To be good, we must do good. The Christian life is not a theory; it is a craft. It is made up of ideals and applications. It is right to study the Word; it is necessary also to do it. The things that are pure and lovely and of good report—it is right to think on these things. It is necessary also to do them. Imagination and action together lead to expert knowledge and power.

¶ What makes a man a good cricketer? Practice. What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good linguist, a good stenographer? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in different ways, under different laws, from those in which we get the body and the mind. If a man does not exercise his arm he develops no biceps muscle; and if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigour of moral fibre, nor beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is rich, strong, manly, vigorous expression of the whole round Christian character—the Christlike nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice.[2]

¶ Dr T. H. Darlow tells of a Christian convert in a Korean village who succeeded in learning the whole of the Sermon on the Mount by heart, and then tramped a hundred miles in order to recite it to his pastor. When he had finished his recital he was told that he must now put the Sermon into practice. His reply was, 'But that is the way in which I managed to learn it. At first I tried to commit it to memory by rote, and it would not stick. So I hit upon this plan: I would learn a verse, and then go out and find a heathen neighbour and practise that verse on him. Then I found that it would stick!'

It is worth while trying to be an expert in goodness, for goodness is the greatest thing in the world. It is more even than righteousness. A merely righteous man is sometimes a man 'whom a little grain of conscience has made sour.' But goodness is always sweet, lovely, attractive. 'Scarcely for a righteous man would one die, yet peradventure for a good man some would even dare to die.' Goodness is so surely of God that it carries its own guarantee of immortality.

Souls that of His own good life partake
He loves as His own self; dear as His eye
They are to Him; He'll never them forsake:
When they shall die, then God Himself shall die.
They live, they live in blest Eternity.

Timothy

Rom. xvi. 21.—'Timothy my fellow-worker saluteth you' (R.V.).

Timothy was the Apostle Paul's dearest friend. There were others in Paul's group of associates who were much abler and stronger men than Timothy, but none who came so near to his heart. There was a friendship between these two as dear as that which bound David to Jonathan, or Damon to Pythias in the ancient story. He was to Paul, we might say, what John was to Jesus—he was the disciple whom Paul loved.

Philip Gilbert Hamerton in one of his essays discusses the origin of friendship. He tries to arrive at some *law* of friendship; why between some people there is an invincible repulsion, while others are drawn to each other as naturally and inevitably as the steel is drawn to the magnet. But all the answer that he can give is that what creates friendship is some mysterious suitability or adaptability, which of course is no answer at all, for the confession is that the suitability or adaptability which creates friendship is a mystery. What constituted this friendship between Paul and Timothy is not all at once apparent. Superficially, it is the differences between them that strike us. Paul was elderly; Timothy was young. Paul was masterful; Timothy was timid and retiring. Paul was a

[1] Lightfoot. [2] Henry Drummond.

granite rock; Timothy was more or less yielding. And yet, in spite of these differences, or perhaps because of them, the heart of Paul was bound to the heart of Timothy and he loved him as his own soul.

¶ One of the richest friendships of all time was the friendship of Schiller and Goethe. Obviously there was a basic similarity: the two were kindred souls. Yet whilst Schiller lived in a world of beautiful dreams, of radiant visions and of exalted ideals, Goethe was severely practical, walking on solid ground and seeing life without illusions. Each corrected and supplemented the other; and, on these co-existent affinities and disparities, their staunch friendship was founded.[1]

1. *Timothy's History.*—Timothy was the son of a Jewess named Eunice and a Greek father, and was probably a native of Lystra. His mother Eunice and his grandmother Lois did their best to bring Timothy up in the nurture and admonition of the Lord; and the boy responded and rewarded them for their efforts. He grew up, as we should say, a model Jewish boy. Then one day, when he was about fifteen or sixteen, Paul and Barnabas came to Lystra preaching Jesus as the Christ, and this faith was quickened in Timothy's heart, and probably also in the hearts of his mother and grandmother. He believed the gospel and gave himself to the Lord. And Paul was the instrument God used for his conversion.

A couple of years later Paul revisited Lystra, this time not with Barnabas, but with Silas as his companion. In the meantime, Timothy by life and service, although he was still only a boy, had been gaining a reputation for earnestness. He was well spoken of by all the Christians in that district. And when Paul returned his heart went out to this eager and enthusiastic lad, and, as he wanted someone to take the place of John Mark, his companion on his previous journey, he invited Timothy to accompany him. Timothy needed no pressing, and from that time forward he was the Apostle's inseparable companion in all the journeyings and labours and difficulties and perils of his career. He went with Paul to Europe, and, except when the Apostle sent him here or there on some special errand of help, he stayed with him and comforted him and served him as a son. He was with Paul at Ephesus on the Third Missionary Journey, and probably accompanied him on that journey to Jerusalem which ended in his arrest. He did not go with him on his voyage to Rome which is described in the Acts, but very soon he was by the side of the Apostle in his imprisonment. The imprisonment Epistles, for instance, have the name of Timothy bracketed with that of Paul in the opening greeting.

After the first imprisonment Timothy was with St Paul again in the East, and was ultimately sent by him to take charge of the Church at Ephesus, to administer its affairs and to guard it against the inroads of heresy. He was at Ephesus when Paul was again flung into prison. And it was to Ephesus the urgent message to hurry to him at Rome was sent. That is the last we hear about Timothy. We do not even know whether he reached Rome in time. That the call of the Apostle would not fall on deaf and unheeding ears we may be quite certain, and so perhaps we may well think that Paul's closing days were comforted by the presence of his beloved child.

2. *Timothy's Claim to Honour.*—Timothy deserves to be held in honour and respect if only for what he was and did for the great Apostle to the Gentiles. It is clear from a sentence found in the Epistles written to Timothy that among all Paul's associates there was none with a more genuine devotion or a deeper concern for the true interests of the Church. But, while that is true, we cannot read Paul's letters and the Book of the Acts without seeing that Timothy was not one of the Church's great men. It is quite possible his name might never have been preserved for us but for his connection with St Paul. But this is Timothy's glory: he helped to make Paul great. With his affection and love he cheered and sustained him in his multitudinous labours.

¶ George Eliot in one of her poems said she wished nothing better for herself than that she might

> Be to other souls
> The cup of strength in some great agony.

That is exactly what Timothy was to St Paul. Amid the discouragements of his ministry at Corinth, when the Apostle fought with wild beasts at Ephesus, during the fears of his last

[1] F. W. Boreham, *The Drums of Dawn*, 90.

journey to Jerusalem, Timothy was the cup of strength to Paul in his great agony, refreshing him by his unfailing love and sympathy.

We are accustomed to the thoughts of the debt that lesser men owe to the great man. Perhaps we do not often think of the debt the great man owes to the lesser man sometimes—the lesser man who cannot do what the great man does, but who cheers him and encourages him in the doing of it. That is one service the man of ordinary gifts can always render to the man whom from time to time God raises up for the guidance of the Church or the nation. That is one thing we can all of us do—we can help him by our sympathy and prayers, and by so doing we really share in his achievement.

But Timothy is also to be honoured for what he was in himself. There are some people in the world whose friendship is a sort of patent of nobility. To be the bosom friend of the great Apostle is in itself a certificate of fine and noble character. There was an English nobleman who wished to have this written on his tombstone, 'He was Sir Philip Sidney's friend.' He knew of no finer distinction than that, no finer tribute that could be paid to him, no more convincing proof of real nobility of character, than that he was the friend of the man who was the very flower of chivalry and courtesy. In exactly the same way Paul's friendship is Timothy's glory.

3. *Timothy's Debt to Paul.*—'My fellow-worker,' St Paul calls him. Timothy's ready response to the call to discipleship and service is the first thing that stands to his credit. It was a call to sacrifice, as it always is, for he had a pleasant and comfortable home. It was a call to face hardship; he saw what Paul had suffered in Lystra itself—that he had barely escaped with his life. But Timothy never hesitated or faltered. When the call came, like the first disciples he rose up and left all and followed.

Then there was his earnestness and faithfulness as a Christian minister. He took his part in the preaching. Sometimes he was left behind when persecution compelled Paul to move on. Sometimes he was sent on missions of help and cheer to churches that were in trouble or threatened with persecution. Many a time Timothy had to face difficult situations. In all his company Paul says that he had no one who took a deeper and more genuine interest in the welfare of the Church.

But the dominant impression left on the mind by the various references we have to Timothy and the two letters which St Paul addressed specially to him is that Timothy owed nearly everything he was or did to his father in the faith. Paul gave Timothy the kind of steadfastness and inspiration he required. As a believing man he owed everything to St Paul, but he owed much more than his conversion; he owed his continuance in the faith to the Apostle's unceasing love and care. It was through St Paul that Timothy had grace to endure to the end. For it must be confessed that there was a certain sensitiveness and delicacy about him which made him sometimes timid and diffident and yielding.

¶ We may say of Newman, as he said of himself, that he had a 'morbidly sensitive skin,' and this is about as bad an equipment for active life in a world of struggle as nature can bestow. That a pre-eminently sensitive man tastes more keenly than others the choice delights of life is probably true, but it is certain that he suffers a thousand miseries which tougher natures never feel. An acute sensitiveness may be allied with, though it is by no means a synonym for, keen sympathy with the sorrows of others, and so may gather round a man a band of grateful admirers; but it will never disarm an opponent, or turn a foe into a friend. Still less will it enable a man to force his way through clenched antagonisms, or to crush resistance as he marches towards his end.[1]

Timothy was not perhaps like Mr Fearing or Mr Ready-To-Halt, but it is not too much to say that if it had not been that Paul was his Greatheart he might not have been able to finish his course with joy. Timothy was what Dr Horton calls a 'dependent' Christian. He sheltered himself behind Paul's granite strength.

If we are among the dependent souls ourselves, as indeed we all are, and if we find our places untenable almost, and the battle almost more than we can bear, and if we feel as Timothy felt at Ephesus, then let us remember that we, too, have a better Friend even than Timothy had in St Paul. Indeed, it was to that Friend that Paul pointed Timothy. 'Remember Jesus Christ,' he says, not 'who

[1] G. W. E. Russell, *Selected Essays on Literary Subjects*, 136.

was raised from the dead,' as our old version puts it, but 'Remember Jesus Christ, risen from the dead. Remember,' he says, 'your risen, victorious, and present Lord.'

¶ Do you recall the story that Carlyle tells about the dying of Oliver Cromwell? If ever there was a big man and a strong man in the place of ruler in our land, it was Oliver. His chaplain had been reading to him, and amongst other sentences he had read this: 'I can do all things through Christ which strengtheneth me'—*all* things, even die triumphantly. It was a great word, and the Protector for a time stumbled at it. And then in a moment he was heard saying to himself: 'Paul's Christ is my Christ. What Christ would help Paul to do, He would help me to do.' And he faced that last great fight and won it by the grace of Jesus Christ risen from the dead.

TERTIUS, PAUL'S SECRETARY

Rom. xvi. 22.—'I Tertius, who wrote this epistle, salute you in the Lord.'

This verse is, so far as I know, without any parallel in the New Testament. None of the amanuenses whom St Paul employed except this one ever interposed independently with a message from himself. Here, however, in the midst of a number of personal greetings which St Paul is sending to his friends we find one from a different hand, the hand which hitherto had been taking down the letter. It was St Paul's habit to employ some one to do the actual writing of his letters for him. He himself generally added the salutation, and sometimes also a blessing for his correspondents. He calls attention to this habit several times himself. In 1 Cor. xvi. 21, for example, we find: 'The salutation of me Paul with mine own hand,' and then the benediction. In Col. iv. 18 the notice is short: 'The salutation by the hand of me Paul. Remember my bonds. Grace be with you.' In 2 Thess. iii. 17, 18, he explains the reason for this habit: 'The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.' We have a very special case in Galatians, where, after the letter had been finished, he added a considerable postscript of an important character, calling attention at the same time to the large letters in which it was written: 'See with how large letters I have written unto you with mine own hand.'

The reason for this custom has been variously given. Matthew Henry somewhat quaintly says, 'Paul made use of a scribe, not out of state, or idleness, but because he wrote a bad hand, which was not very legible.' And he quotes Galatians 'see with how large letters I have written,' which he translates thus: 'see with what kind of letters,' as if they were very badly written and needed some excuse. That is very ingenious. But it will not hold because the word St Paul uses refers to the size of the letters not to their being ill-made. Others explain this passage, and Paul's habit of using a secretary, in another way. He used large round letters in writing, they say, because of his defective eyesight. It was difficult for him to write at all because his eyes were weak. On one occasion he excused himself for a hasty word on the ground that he did not know it was the high priest who was before him. Dean Farrar thinks that his thorn in the flesh was really ophthalmia, an acute affection of the eyes. Perhaps this has been exaggerated. But it would explain both the large round letters of the postscript in Galatians, and also his habit of using some one to write his letters for him. In one of the most scholarly books written about this Epistle, the writers tell us *how*, they think, Paul's letters were written. They think the letters were probably taken down first in shorthand, 'much as our own merchants or public men dictate their correspondence to a shorthand writer,' and then written out afterwards in ordinary characters. Their grounds for this opinion are, first, that dictating was 'extremely common,' and second, that the art of shorthand was very widely used. The lectures of a famous

man called Origen were taken down in short-hand and afterwards extended. The writers who give us this interesting information suggest that the different styles of Paul's different letters may, to some extent at least, be explained by the use of different amanuenses. Some of these were probably better than others, more intelligent or skilful or more in sympathy with Paul's thought.

Now Tertius was one of these amanuenses or secretaries of Paul, and it is supposed he was one of the best of them. We know of course nothing more of him than what we find here. He was associated with St Paul in one of the greatest of all his works, in one of the greatest works ever written in this world. He was also *fitted* to be Paul's associate in this labour, both because of his evident sympathy with Paul's gospel, and because Paul would hardly have poured these great personal confessions, these rapturous expressions of faith and victory, into the ears of any one not actively in harmony with his own deepest spiritual life. We may well believe that such a man is not ill served by having one verse out of this great letter in which his name is preserved.

You can imagine, then, the scene in which this verse was written. Paul has come to the end of his great argument, and it only remains to send greetings from the beloved friends who are with him. Some of these are remembered, and then in a pause, as Paul stops to recall other names that ought to be added, Tertius quietly inserts his own message. Perhaps he was wrought up to a state of high emotion by the truth that has been passing through his mind, and desired to express his own entire oneness in all that Paul has been saying with the people who will be reading it. 'I Tertius, who wrote this epistle, salute you in the Lord.'

The words thus explained suggest certain reflections of a not unimportant kind, and especially these three: First, the unrecognized importance of ordinary work; second, the blessings that lie for a Christian in his work; and third, the ways in which our lives may be linked with the Word of God.

1. *The Importance of Work.*—We seldom know how important our work may be. Who can measure the influence the Epistle to the Romans has had in the world?—on theology, on life, on Christian experience, on faith, the shaping of Christian thought about salvation, the peace and courage and comfort countless hearts have gained from its pages—these things cannot be told. To have borne even the smallest share in such an achievement would be a far greater honour than to have produced the greatest of the great books which adorn that remarkable age. But however thoughtful and loyal and imaginative Tertius may have been, he could have little idea of the magnitude of the achievement in which he was assisting.

And in that respect he was very much in the position of most of us. Some people will find little difficulty in realizing the importance of their labours. A prime minister for example, or a great teacher. But after all these men are few. There is only one Paul. His secretaries were many, and only one of them known even by name, and that by a kind of accident. There are few captains and many soldiers. Most of us are links in a big chain, doing our obscure bit of work quietly, out of sight. And yet a great deal may depend on the way one of these humble workers does his work.

Take the work of a mother. The mothers of our Lord, of Luther, of Carlyle, of Carey, were all humble working women. Yet each one of their sons made a great revolution in the world in different ways. And all of them were *made*, so far as human influences make any one, in the quiet disciplines of a good home training. Mothers often hear this I dare say. But they cannot hear it too often, if it leads their thoughts to the significance of their own actions, and their own tempers, and their own dispositions and their own godliness. Or take another instance of this. In many of the country schools of our land there are teachers stationed with the apparently humble duty of giving elementary instruction to a lot of not easily managed children. Sometimes one teacher will have all the children to train if the school be small. It is difficult, discouraging, sometimes heart-breaking work. Sometimes under its difficulties the teacher becomes dull, mechanical and lifeless. But if there is an inspiration, if there is a high thought of duty, that little school becomes a nursery of character and ambition. In the routine of school life the seeds of the future are being sown in many lives.

But what is true of these two cases is true of all, whatever the work be. If we had imagina-

tion we should see the way in which the faithful toil of every humble labourer at the work of the world goes out in results that cannot be measured, that become part of the great life that is always going on to higher things. And the reason is plain. Behind Paul and Tertius *alike* was the will and plan of God. Behind the famous personality and the obscure toiler alike is the purpose of an over-ruling God. Behind the mother and the teacher and the artisan. And God uses all. And God's way is to use the obscure, and, out of their lives and labours, to bring great results. 'Not *many* wise, not *many* noble, are called.' But God has chosen the weak things of the world, and the things that are despised. These are the means He uses to accomplish His ends. These are the seeds out of which He brings the great issues. And therefore we who have something to do with hand or brain should labour in faith and with imagination, quietly, faithfully, and steadily, *not knowing*, not knowing *at all*, what God means should come of our labours.

2. *The Blessings of Work.* — We cannot measure the blessings to be found *in* their work by believing souls. Another amanuensis would perhaps have done the mere shorthand task as well as Tertius. But he would not have got out of his work what Tertius did. Tertius was a believing man. He was able to appreciate the truth that was being poured out by that fiery and inspired little man beside him. Tertius was the first man to read this great letter. On his ears first in this world fell those glorious words of assurance and of joy in God. Think what he must have got even out of a first hearing of chapter eight. And how, as Paul, carried on by the flood of his own emotion, rose to the height of that unequalled climax about the love of God, Tertius could hardly hold the pen for the excitement in his own deeply stirred soul. No man with the grace of God in him at all (as Tertius evidently had) could take down these soul-creating sentences and not be a different man for it. He was only Paul's amanuensis. But he was one of Christ's people. And I think we can see in his own words here the trace of the influence of the work he had been doing. As the letter came to an end he could not contain himself. He must have an outlet for the thrill in him. He must speak for himself. It was because his work had brought him so much that he wrote this greeting at all.

Now, if you are like Tertius, a Christian, a believer, that is, one who lives all his life in faith, is it not clear that all your work, whatever it be, will bring to you blessings of its own, provided you do it as a religous act and therefore do it with the best that is in you? Look at this a moment or two.

(1) Your task, to begin with, is what *God* has given you to do. If you do it in that faith and do it as to Him you will have the sense of having His approval, and moreover of doing His will. Nothing can be better than that. Jesus Himself *lived* on that. 'My meat is to do the will of him that sent me.' I must work His works. I do always what pleases Him. These were the things Jesus said of His work. And this thought, because it was real to Him, gave Him unfailing courage and satisfaction and inspiration. Why not we also, whatever our work? We miss a large part of the blessing of our work by making it secular, by going to it as if it were a burden to carry. But if you have God before you as your real Master of whom your earthly employer is only a shadow, you will feel that this labour is a great and worthy thing. It is part of the co-operation with God which is the deepest meaning of your life. Stradivarius was an old violin maker, and one of our great writers makes him say what any one of us can say of whatever he makes:

> If my hand slacked
> I should rob God—since He is fullest good—
> Leaving a blank instead of violins.
> . . . He could not make
> Antonio Stradivari's violins
> Without Antonio.

(2) But that is not by any means all. There is the blessed satisfaction to conscience and mind and heart of work—*any* work—well done. You put yourself into it, your redeemed Christ-filled self, and you get back an enriched and better self. You give your best to your work, and the result is character and inward satisfaction. For it is your work that educates you. It is your work that disciplines you. It is your work that makes you. It is in your work you find happiness. In the humdrum, daily, monotonous, commonplace, exacting labours of each

day to which we have to go and from which we are so eager to escape on our holiday, it is in these unexciting regular hours of labour we become what we are. There are few blessings like the simple constant putting out of effort, the best in us, in toil of hand or brain. Not in ease or plenty or independence of labour lies blessing, but in the dependence on work, in the endeavour that we put into the common toil of each day. That leads to blessing. That is itself one of the greatest of blessings. And if we can put conscience and faith into it, the blessing becomes great, so that our cup runneth over. What Tertius got out of writing this letter we can get out of our task if we put the best faith and love of our hearts into it. It will lead us to the best God has for us.

I give you the end of a golden string;
Only wind it into a ball,
It will lead you in at Heaven's gate
Built in Jerusalem's wall.

That is not very good poetry. But the golden string is daily labour, and what the verse says of it is true.

3. *Linking our Names with the Word.*—Here, finally, is what is suggested by the text—the ways in which we may link ourselves with the Word of God and become its evangelists. The share Tertius had in the spread of God's Word was not perhaps very great. But it was real and essential. And his name and person and labour have become linked with the Word of God in this Epistle for ever. It was the custom of the old painters to put their own face in a corner of a picture, perhaps in one of the characters represented. It was a way of signing their name. Or sometimes the patron who ordered the picture is represented kneeling in the corner, and so his name comes down to us, or his person, linked with the great painter and part of a great achievement. That is something like what Tertius has done.

Now it must be said that the desire to link one's own name or life with the Word of God in some way is a noble desire. And it can be done in many ways. If you give a Bible to a child, and especially if you make the Bible interesting and attractive to a child, you will for ever be joined with God's Word in his mind and in its results on his life. Some of you will remember how a friend introduced you to a great writer and now you always think of them together. It would be a great honour to you to have this association with God's Word. In the same way you may by your own delight in the Word, and by your experience of its power, and by your testimony to the help of some text to yourself, make that text for ever helpful to some one else. No one who has read it will forget what 'Thou God seest me' was to Mrs Barrie. 'Once a body's sure o' that, he's sure o' all.' And there are other ways. But best of all is the way of commending Christ by your life, and the truth and grace in Him, and by this witness leading others to Him, to find in Him who is the Word Himself the joy and salvation you have found. To be a link between the Saviour and any soul, that is honour and blessing and reward enough for time and eternity.

F. J. Rae

The Grace of Jesus Christ

Rom. xvi. 24.—'The grace of our Lord Jesus Christ be with you all.'

We hear these words of benediction so often that perhaps the very frequency hinders us from attaching any special meaning to them. If we do give any meaning to the word 'grace,' it is a theological one—true in itself, but somewhat cold and distant; not the tender grace of the Lord Jesus Christ which melts the heart with love and longing. So we must turn to Jesus and try to see what grace is when it clothes itself in physical form, when it goes about doing good, when it feeds the hungry and heals the sick, when it lays down life for the unworthy.

1. Where there is grace there is *compassion*. The first element of the grace of our Lord, and of all true grace, is a certain tenderness and pity toward the human race in its frailty and sorrow and suffering.

Without this compassion as an abiding habit of the heart grace is not possible. For there is a strange and poignant pathos in man as he appears on this earth. He comes without his consent, he knows not whence. He is born in weakness and ignorance. He is shot at by the

arrows of chance and fortune, disease and suffering, hunger, toil, and weariness. He stands on a narrow 'bank and shoal of time,' facing the mystery of the all-encompassing Eternity, seeing his dearest swept into the darkness, knowing that soon he also will be swept into it. If any man can contemplate this universal frailty, the suffering, sorrow, ignorance of this short-lived creature, and find in it nothing of pathos, nothing to call forth a great and abiding pity as for a suffering, beaten child, he is incapable of grace.

Yet compassion is not in itself grace. Poets often have it, and hear 'the still, sad music of humanity.' But grace does more than make a picture and poem of human frailty. It seeks to help it, to turn it into strength. Nothing is more arresting in the Old Testament than the way in which the compassion of God broods over the frail creature He has called into existence—the weakness of his frame, the dust that returns to the dust, the beauty that withers like a flower and is consumed like the moth, the ignorance and waywardness as of foolish children: again and again God is shown bending in pity over men. And when we turn to Him who is God's visible image—is it not the same? He had compassion on the multitude—on their hunger, their ignorance, their diseases and sufferings and death. He fed them, healed them, taught them, raised their dead—laid the power of His life on their weakness in compassion, in pity, in tender and kindly helpfulness.

And so when we pray that the grace of the Lord Jesus Christ be with us, this is part of what we ought to mean—that we have the same sense of human frailty, the same tender compassion for it, the same kindly and gracious power of giving ourselves to its relief and aid.

¶ I know far too well that most people are worth twenty of me. How should I dare to reform them? What I burn to do is to reform some of the conditions in which they live. Accidents and no merit have raised me into the more easy and free world which can avoid spending all day in order to live. I must use that freedom to make if possible these people more free from squalor and ignorance that cramp their development. My East End children, bright and debonair, and stunted and thin, and thrown on to an indifferent, industrialized world at fourteen. My little girls who long to paint and write and make lovely things turning into barmaids, or button hands or drabs. But reform people! And yet! it is only the spirit that matters.[1]

But there is something greater. Compassion for sinners is a much harder attainment than pity for suffering. We take up various attitudes towards sin. Some deny its existence—sin is 'good in the making.' The law takes no heed of it until it breaks forth into crime. Novelists and dramatists work it up as material for their art. The genial man of the world shrugs his shoulders, smiles, and takes for granted that men must have their little frailties, as he has his.

Now turn to Jesus Christ. No one ever saw sin with clearer eyes—its nature and its deadly power. His very purity gave Him an almost miraculous insight. And yet the grace of our Lord Jesus Christ is a compassion which will not allow the greatest moral unworthiness to stand between it and those who need salvation; a pity which will go to the last verge of love to redeem the worst.

¶ Froude reports of Carlyle and himself that 'many a time have I remonstrated when I saw him give a shilling to some wretch with "Devil's elect" written on his forehead. "No doubt he is a son of Gehenna," Carlyle would answer, "but you can see it is very low water with him."' That was kindly, so far as it went, there was pity in it, though there was nothing of hope; so it lags infinitely behind the thought of Jesus, who was convinced that even for that 'son of Gehenna' there was another chance, and who grudged no sacrifice to make that chance a real one.[2]

This is the grace of our Lord Jesus Christ for which we pray—this compassion for sinful men and women, this humble stooping to save them, this willingness to suffer for their good. Truly, it is a great prayer when we pray it in spirit and in truth.

2. Where there is grace there is *charm*. Grace means a certain kind of beauty which we call charm—charm of face, or of manners, or of bearing, or of character, or of all of them together. When we say that a person is graceful, it is this charm of which we think.

Was this beauty, or anything corresponding

[1] Winifred Holtby, *Letters to a Friend*.
[2] W. M. Macgregor, *Christ and the Church*, 79

to it, part of the grace of our Lord? Two views of His personal appearance have been held. One is based on words which might, indeed, be applicable to the marred form on the Cross: 'His visage was so marred more than any man, and his form more than the sons of men. . . . He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.' In accordance with these words, there are pictures of our Lord in foreign churches, dark, forbidding, almost repulsive. But other words of Scripture were applied to Christ. 'Thou art fairer than the children of men: grace is poured into thy lips.' 'He is altogether lovely.'

A certain type of face has become familiar to us in Art, as the type of our Lord's—grave and tender, and with a certain beauty which we may call gracious. Some think it is the type handed down by tradition from those who were His companions. One thing seems sure. The connection between soul and body is very close. Sooner or later a truly gracious and beautiful soul moulds the face into its own beauty. We have all seen this grace, this charm—in the lines and expression of the face, the light of the eye, the charm of manner which comes only from a spirit of love within. We cannot for a moment suppose that Jesus Christ had nothing of this beauty of face and form and manner. Is it possible that the inner grace of compassion for the weak, the suffering, the sinful—compassion so compelling that it bowed His head in death for their salvation—is it possible that this grace of the soul never burnt its way out through the body, never shone with heavenly light in the eye, gave a more tender curve to the lips when they smiled, or imparted to the whole bearing a winsomeness which drew many as by an instinctive charm? It was this, surely, that gathered round Him the poor publicans and sinners; this that made the mothers bring their babes, and the babes climb on His knee and nestle on that gracious breast. The grace within—the gracious, kindly, compassionate heart that folded in its embrace all the children of sorrow and of sin, and at last broke to save them—shone through the whole Man for those who had eyes to see it, all humble and childlike souls.

¶ When Munkacsy had finished his wonderful picture of 'Christ before Pilate,' it was hung in the Paris Academy. The verdict of the critics was, that the face of Christ was too stern. The painter took the picture back into his studio, and threw a softened splendour into the face. He then sent the picture forth to receive the commendation of the world. The harmonization of the face of Christ with the holy principles of His life satisfied the intuitive reasonings of man's mind.[1]

When we pray that the grace of the Lord Jesus Christ be with us we ask that this same grace may so take possession of our whole being that we may have Christ's own pity for human sorrow, Christ's own compassion on the erring, Christ's own willingness to do and suffer for their sakes; and that this inner grace may shine through our very faces, our manner, our whole bearing, imparting a new beauty, a new charm.

Is it not a happy inspiration that, practically at the end of every service, Christian people should hear these words of our text? It is as though they said, 'We have been worshipping God, and, if that worship has possessed reality and truth, it has not only given us something that we want to take with us into our daily life, but something that we should long to communicate to other people.' Therefore, let us so live, speak, and act, that the graciousness of Jesus Christ shall be manifest in us, and shall be so happy and attractive that it will spread like a contagion into the lives of others.

¶ Dr G. Campbell Morgan writes: 'It is now five-and-twenty years ago and more since a very simple thing came to my own personal knowledge which profoundly affected me at the time, and from the influence of which I have never escaped. A Yorkshire factory lass had given herself to Jesus Christ; the light and the joy of it was in her soul, and her face became transfigured. She was walking up and down the platform of York Station, waiting for a train. Sitting in a first-class railway carriage was a lady of title and culture. She saw the lassie pass her carriage two or three times, and at last called to her and said: "Excuse me, but what makes you look so happy?" The girl replied: "Was I looking happy? I did not know, but I can tell you why." And she told the woman the secret of her joy. She did not know that her face was shining, but the shining face of the factory lassie arrested the woman who was in agony. The end of the

[1] J. Flanagan, *Man's Quest*, 55.

story is that this woman was led to the same Christ, and her face also became transfigured.'

What a difference this charm and graciousness would make—

(1) In *our worship*, for example. One of the strange paradoxes of Christianity is that worship has so often been ugly and unadorned, careless and slipshod, almost the worst instead of the best that men could give.

One of the things that hurt religion to-day is the frequent lack of legitimate attractiveness in public worship, the lack of enterprising and resourceful attempts to make the place of worship and the surroundings and characteristics of it really beautiful. We have forgotten the reminder of the Psalmist, 'Strength and beauty are in his sanctuary,' and we have missed the greater suggestiveness of the fact that worship inspired by our Lord's teaching must be full of grace as well as of truth. We will be serious, but we ought to be radiantly happy when we are in the presence of the Father whom our Lord teaches us to worship in spirit and in truth.

(2) In *our teaching of religion* it is a curious commentary on the so-called Christian spirit that so many of us confess that we cannot talk about religion with those who differ from us without showing irritation. Even in the high regions of ecclesiastical discussion there are too frequent examples of how men who ought to be the teachers of the teacher fail to control themselves, still less fail to show any beauty of spirit when they are discussing spiritual matters. But for those who worship the same Lord there should be an eagerness to understand and do justice to differing points of view, which would yield new and unsuspected aspects of truth.

¶ Dr Alexander Whyte frequently emphasized the spiritual danger of controversy. In the course of a sermon to his own people in Edinburgh he said: 'For my part, I feel, and I freely confess to you, that there is scarcely any doctrinal or governmental or administrative difference between the several Churches in Scotland—no! nor scarcely in all Christendom—that I could not submit to if only you would let me continue to preach more and more the forgiveness of sin, and the life everlasting. For the restraint of controversy, and for the reign of peace, and for the life of love, for my part, I would willingly become almost all things to all men. But you will say to me in triumph that truth is truth. And so it is. But I say also—and I more and more deeply feel it—that love is love. And I have the highest authority for it, that love is the fulfilling of every law; the law of truth, and the law of duty, and every other law.'

What a difference it would make if, instead of our being angry and drawing the clothes of our bigotry round about us, we should come into the open and grasp hands with the man who disagrees with us. For, while earnestly and honestly disagreeing, we might each give a new view of truth, to enrich our own faith. So whenever we talk about religion, let the silent, if not vocal, prayer be ours, 'May the graciousness of our Lord Jesus be with us all.'

(3) In *our church membership*. What ought to be the criterion of church membership and Christian profession? Ought it to be attendance at Communion? That may easily become formal. Ought it to be the profession of some creed, or some Christian experience? That may easily exclude some of the best people. What ought to be the mark which distinctly separates one man who is a Christian from another who is not?

Taking the standard of our Lord, we might well say that the real Christians are the Christians who know how to help, who think for others, who do things graciously, with a certain air, the 'grand manner' of Christ, which, with all its grandeur, is so human and simple. In that beautiful sense, may the grace of our Lord Christ be with us all.

It is important for us Christian people to remember that as the world watches us it wants to know what the difference is between us and the so-called worldly people. There is always the challenge of Jesus, 'What do ye more than others?' If good people are not consistently attractive, if we have not got in us a certain charm and graciousness that other people have not, people wonder what our religion is doing for us.

¶ A well-known London minister writes: 'Some time ago, a member of one of my former congregations, a Christian woman of refinement and of great consecration, went to stay in the home of her sister in the country, where she had not stayed for many years. Her sister was a woman of the world, engrossed in worldly pleasures and interests. When my friend was

leaving the home, after a stay of two weeks, her sister, taking her by the hand, and looking into her face, said, "I do not understand your religion, but I will tell you one thing: it has made you far easier to live with."'

¶ I remember reading years ago a simple story of an old violinist. He was poor, but possessed an instrument which never failed to charm by its soothing mellowness. Played as he could play it, it never failed to awaken responsive chords in the heart. Asked to explain its charm he would hold out his violin and tenderly caressing its graceful curves he would say: 'Ah, a great deal of sunshine must have gone into this wood, and what has gone in comes out.'[1]

[1] F. Townley Lord, *Christ on the Road*, 141.

Alas! how far away we are from this grace of our Lord Jesus Christ, within and without! Well for us that His grace does not hang on anything we are. But nothing less than this is what it aims at: to impart itself, to give grace for grace. Let the desire of our hearts be that the beauty of the Lord may be upon us.

That with the glory of so goodly sight
The hearts of men, which fondly here admire
Fair seeming shows, and feed on vain delight,
Transported with celestial desire
Of those fair forms, may lift themselves up higher,
And learn to love, with zealous humble duty,
Th' eternal Fountain of that heavenly Beauty.

THE POSSESSIVE ATTITUDE

Rom. xvi. 25.—'According to my gospel.'

The possessive pronoun 'my' is arresting. Why Paul should have spoken of 'my gospel' in preference to 'the gospel,' is a question which seems to promise an interesting answer.

Jesus, we may be sure, would not have been displeased with Paul had He heard him refer to the gospel as 'his,' any more than a wise laird is displeased with an old retainer who insists upon referring to 'our estate,' or a parent with a child when he begins to speak of 'our house.' On the contrary, Jesus would have rejoiced, for in so doing Paul had done no more than Jesus desired that not only he but all men should do.

The possessive pronoun indeed is challenging, when we come seriously to think of it. Understanding Jesus Christ's approval of such an attitude, men and women who really think must find themselves asking whether the possessiveness of Paul in regard to the gospel should not also be characteristic of them. Is the gospel of Jesus Christ 'mine' in any real, true sense? Were I to write such a letter as Paul wrote, could I use, with the utmost sincerity, just such a phrase as 'according to my gospel'? Suppose we try to discover in what regard Paul could speak of the gospel as his. It may be that in so doing we shall find behind his interesting possessive attitude a challenge we should do well to face.

I

To begin with, the gospel was his as *a personal experience*, his because he personally appropriated all it offered freely to him.

So far as Paul was concerned, the promises of the gospel were not so many words or high-sounding phrases which he delighted to hear read or spoken of. He early realized the invitation which all the promises conveyed that he as an individual should put the God of whom Jesus spoke to the test and discover for himself, and in his own life, the riches which He was waiting to bestow upon all who came to Him in faith. Accepting the invitation he daily proved the promises true until the peace of which Jesus spoke was his as well as Jesus', until the power which had characterized Jesus characterized him, and the confidence which had everywhere steadied Jesus steadied him in turn. The gospel, so far as Paul was concerned, that is to say, was not just hearsay. It was his as a personal

experience. He could speak of it in a quite genuine sense as his own.

Now to any man who reads the New Testament with any understanding, it should be quite clear that what Paul saw himself invited to do—to make the peace and the power and the confidence of the gospel their own. When Jesus says 'Come,' He expects us to come. When He tells men to ask, He expects us to ask. One of the pathetic parts of Ian MacLaren's description of Flora Campbell concerns her sojourn in London whither she went in search of the variety she felt her life hitherto had lacked. Alone, and a stranger to all who passed and repassed her, she trudged the streets, you remember, and sometimes she would stop before certain houses and peer into rooms which were lighted and set for guests among whom, she regretted, she was not numbered. How she envied the guests the provision their friends had made! How she longed that something of their plenty might be hers! Pathetic? Of course! And yet how many of us put ourselves in such a position—and quite wrongly—with regard to the promises of the gospel, imagining that the peace and the power and the confidence of the gospel are reserved for some favoured few who have some special qualification which we lack. It's false, quite false. This gospel is for us just as it was for Paul. The New Testament tells us that on one occasion Jesus attended the Feast of Tabernacles and, on the last great day of the Feast, and to all without exception who had come to participate in the celebrations, said, 'If any man thirst, let him come unto me and drink.' Any man! There is no special reservation there! The gospel is for all anywhere and everywhere. Paul, realizing that, accepted it for himself and could speak of it gratefully and sincerely as 'his gospel,' as indeed it was. It was his as a personal experience.

II

But further, the gospel was his as *a personal conviction.* The declarations of Jesus and those of His followers had all been passed through the crucible of Paul's own mind. He wasn't just an echo of the man to whom he last listened, nor yet one who said a thing because he judged it politic or prudent that such a thing should be said. To read his Epistles is to come in contact with a man who convinces because of his conviction, who impresses because of his downright sincerity, who feels everything he says and who never speaks more loudly than he feels.

Some might criticize his actions and declare that in his circumstances they should have acted differently; some might suggest his gospel was less than it should be, others that it was more demanding than it ought to be; but none could gainsay his sincerity or doubt that he lived his life in the light which he had. He had a gospel which was his own as a personal conviction.

The kind of follower who strained Jesus' patience was he who said things because he judged them the kind of things Jesus would like to hear said and not because they meant something to him personally. Tributes which cost only the breath expended in their expression, words which were forgotten as soon as they were uttered, actions which were undertaken for their impressions' sakes, meant nothing at all to Jesus. He preferred the man who brought his mind into operation, who expressed his belief not to the extent he knew was conventional but to the limit of his personal conviction and who endeavoured to make his life consonant with his profession. And Paul was such a man.

And that, of course, is the important thing still. The important thing is not that men should say things for the simple reason that others say them but that they should say them because they, personally, feel them. Don't some of us within the Church need to be reminded of that? Sometimes we tend to become censorious if a man or woman does not conform to what we have decided is the Christian standard. As Paul was criticized by some, so are they criticized by us. Have we any right, however, so to criticize them if, sincerely, they have thought things through for themselves and are, as much as we, in possession of convictions by which they are prepared to take their stand? The important thing is not that a man or woman should do certain things because others do them and because others think they are right, but that they should live their lives according to the light which they

themselves see. Paul had a gospel of which he was persuaded and which he was prepared to defend against all comers. Have we? And do we make any attempt to live our life in the light of our convictions?

That we should be voices and not simply echoes, that we should give Him a place in our lives not because others do but because we are convinced He is worthy of it, that we should have convictions and not simply opinions about Him, is what Jesus Christ desires. Isn't it the duty of all, therefore, to exercise our minds in regard to Him, to be honest with Him and with ourselves, and to have a gospel of our very own?

III

And, thirdly, the gospel was his as *a personal concern and a personal responsibility*.

Knowing what the gospel had meant to himself, Paul made it a matter of conscience to make it known to others. No man can read the stories of his hazardous journeys, the perils to which he subjected himself both by land and sea, the privations which he endured on the gospel's behalf, without feeling that here is a man so identified with Jesus Christ that he has come to share something of Jesus' own passion for the world. He always labours as though he were under a great sense of responsibility, as though, indeed, the success of the gospel depended alone upon the efforts which he exerted on its behalf. He gave himself to it as a man might give himself to a business in which he has been given a partnership, and who realizes that, since the concern is now his as much as any one's, he must give to it the best he has to offer. Its successes are his, its failures are his, and whether success or failure will be the greater is dependent in no small degree upon the work which he does or fails to do. It is his concern.

Boswell tells us that Dr Johnson, speaking of his indebtedness to his teachers, declared himself most indebted to one who had made him feel as though he were his own child. Apparently he was a man who gave Johnson to understand that it mattered supremely to him whether his pupil succeeded or failed, who, by his interest in him, evoked a response none other had evoked, who, by his obvious and genuine concern for him, constrained Johnson to do as his teacher desired he should do. Paul early realized that Jesus had regarded all who came to Him as that teacher regarded Johnson, that Jesus made it clear to all who came to Him that it mattered supremely to Him whether they succeeded or failed. In his own work, then, he endeavoured to manifest the same spirit. Because Jesus loved all men, he did. He preached to them, not for preaching's sake, but because he was genuinely interested in and concerned for them, and by his love for them all he hoped that he might awaken them to the love Jesus had for all men and women everywhere. He cared for them as friends. Because they were friends of Jesus, they were, and must be, friends of his.

Don't you think that Jesus desired that all His followers—and not Paul alone—should develop such an attitude towards His gospel, that they should all feel themselves His partners in a great concern, that they should all feel themselves responsible for its success and that they should give themselves to it as enthusiastically as they did to all else that was their own? How often have some in our churches, ministers as well as people, been content to applaud the efforts of others and the selfless service they render within the Church and elsewhere? We have described their enthusiasm as excellent, have approved of their endeavours, and have sometimes even declared that without the few in every congregation the cause of the Church would have to be pursued along much less ambitious lines. But, amid our appreciation and applause of others, how many of us have stayed to consider that the gospel to whose service these folk are devoting themselves is ours as well as theirs, that its success depends upon us as well as upon them, and that we, as much as they, ought to be giving ourselves to its service?

'My gospel,' said Paul, as jealous for its success as a father might be for the success of his child, or any man might be for the success of his business. 'My gospel,' said Paul, feeling every criticism of it not only a criticism of himself but a definite call to more devoted service on its behalf. Have we been content to stand idly by, hearing the criticism of those without upon the Church yet doing nothing to make its service more effective, or have we so stood alongside Jesus that something of His passion for the whole world has taken hold upon us,

so that His concern has, in a real sense, become ours, and we are His partners in a great endeavour? Jesus needed Paul, and He needs us to-day no less.

Yes, why Paul should have spoken of 'my gospel' in preference to 'the gospel' is a question which does provide an interesting answer. And the answer provides a challenge which we should all do well to face honestly. Is the gospel 'mine' in as real and as true a sense as it was Paul's? Were I to write such a letter as Paul wrote, could I use, with the utmost sincerity, just such a phrase as 'according to my gospel'? If it is not ours as a personal experience, a personal conviction and a personal concern, it can and should be.

RODERICK BETHUNE

COMMENTARIES FOR REFERENCE

See Volume I, page 231

INDEX TO SERMONS—continued

ROMANS

XII. 1.

Aitken, W. H. M. H., *Newness of Life*, 98.
Aldis, W. H., in *Keswick Convention*, 1934, p. 161.
Alexander, A., *The Stuff of Life*, 39.
Almond, H. H., *Christ the Protestant*, 145.
Beeching, H. C., *Inns of Court S.*, 58.
Buxton, H. J. W., *Day by Day Duty*, 10.
Carpenter, S. C., *The House of Pilgrimage*, 136.
Cash, W. W., in *Keswick Convention*, 1933, p. 136.
Chapman, J. W., *And Judas Iscariot*, 375.
Eardley, A., *The Table and the Kingdom*, 32.
Greenhough, J. G., *The Mind of Christ in St Paul*, 17.
Gwatkin, H. M., *The Sacrifice of Thankfulness*, 1.
Hackett, B., *Memorials of a Ministry*, 51.
Hoare, E., *Sanctification*, 116.
Horne, C. S., in *S. and Addresses*, 175.
Hort, F. J. A., *Cambridge S.*, 119.
Horwill, H. W., *Old Gospel in the New Era*, 79.
Howard, H., *The Conning-Tower of the Soul*, 189.
Ives, E. J., *The Pledges of His Love*, 121.
Joscelyne, A. E., *The Voices of God*, 44.
Lucas, H., *At the Parting of the Ways*, 238.
Mackintosh, H. R., *The Highway of God*, 1.
Maclaren, A., *A Year's Ministry*, i. 315.
—— *Expositions*: Romans, 221.
Macmillan, E., *Finding and Following*, 75.
Meyer, F. B., *The Dedicated Life*, 1, 10.
Newbolt, W. C. E., *Counsels of Faith and Practice*, 135.
Ross, J. M. E., *The Tree of Healing*, 247.
Shaw, A. A., *Life at its Best*, 60.
Simcox, W. H., *The Cessation of Prophecy*, 224, 233, 240.
Smellie, A., *The Well by the Way*, 80.
Speer, R. E., *The Master of the Heart*, 184.
Stanton, A. H., *Faithful Stewardship*, 94.
Wordsworth, J., *S. in Salisbury Cathedral Church*, 42.
British Congregationalist, June 6, 1907 (J. H. Jowett).
Christian World Pulpit, xxix. 372 (W. H. Dallinger); xxxiv. 406 (T. V. Tymms); xlii. 210 (W. J. Hocking); lxxxvii. 394 (W. A. Sunday); xciii. 301 (W. R. Inge); c. 269 (W. R. Inge); cxvii. 83 (R. H. Lightfoot); cxxiv. 54 (W. W. Cash); cxxviii. 297 (J. C. Mantripp).
Church of England Pulpit, xxxvii. 13 (J. E. B. Mayor); lv. 294 (B. L. Jackson).
Churchman's Pulpit: 1st Sunday after Epiphany, iii. 400 (S. Greg), 402 (F. C. Stamer), 404 (A. J. Ross), 405 (W. H. Simcox).
Homiletic Review, lii. 216 (B. P. Bowne).
Record, xxv. (1916) 47.

XII. 1, 2.

Ainger, A., *The Gospel and Human Life*, 14.
Inge, W. R., *All Saints' S.*, 181.
Pearse, M. G., *Some Aspects of the Blessed Life*, 150.
Webb-Peploe, H. W., *The Life of Privilege*, 9.
Christian World Pulpit, xxxviii. 88 (J. Robertson); xci. 162 (G. C. Morgan).

XII. 1, 3, 4, 5.

Guardian, lxxxvi. (1931) 718 (A. A. David).

XII. 1–8.

Churchman's Pulpit: 1st Sunday after Epiphany, iii. 398 (J. Miller).
Princeton Theological Review, xvii. (1919) 627 (S. T. Lowrie).

XII. 2.

Ainger, A., *The Gospel and Human Life*, 137.
Birchenough, G., *Human Relationships*, 23.
Brown, C., *God and Man*, 187.
—— *The Message of God*, 179.
Burrows, H. W., *Lenten S.*, 29.
Carlile, J. C., *Vision and Vocation*, 36.

Clapperton, J. A., in *Jesus in the Cornfield*, 37.
Fullerton, W. Y., *God's High Way*, 41.
Gamble, H. R., *Ten Virgins*, 63.
Greenhough, J. G., in *Great Texts of New Testament*, 179.
Howard, H., *The Summits of the Soul*, 83.
Howden, J. R., in *Keswick Convention*, 1933, p. 123.
Jackson, G., *Memoranda Paulina*, 38.
Knight, G. H., *Full Allegiance*, 43.
Lucas, H., *At the Parting of the Ways*, 256.
Maclaren, A., *A Year's Ministry*, ii. 17.
—— *Creed and Conduct*, 122.
—— *Expositions*: Romans, 230.
Meyer, F. B., *The Dedicated Life*, 18, 26.
Selby, T. G., *The Divine Craftsman*, 229.
Shepherd, A., *Bible Studies*, 23.
Simcox, W. H., *The Cessation of Prophecy*, 251.
Simpson, J. G., *Christian Ideals*, 111.
Vaughan, C. J., *Epiphany, Lent and Easter*, 1.
Watson, J., *The Inspiration of Our Faith*, 122.
Christian Commonwealth, xxxiv. (1913-14) 581 (R. J. Campbell).
Christian World Pulpit, lvii. 241 (G. Matheson); lix. 161 (C. Gore); lxii. 168 (R. F. Horton); lxv. 45 (R. Stewart); lxxix. 276 (J. E. Roberts); xcvii. 287 (W. C. Poole).
Church of England Pulpit, xxx. 49 (W. E. Rawstorne); li. 254 (C. Gore).
Churchman's Pulpit: 1st Sunday after Epiphany, iii. 408 (A. P. Stanley), 410 (C. J. Vaughan), 413, 415 (S. Macintosh), 417 (G. W. Gent), 419 (G. Hodges), 421 (J. J. Tayler).
Expositor and Current Anecdotes, xxxiii. (1931-32) 344 (E. R. Squire).
Guardian, lxvi. (1911) 41 (A. E. Brooke); lxxvi. (1921) 31 (J. W. Hunkin); lxxxiii. (1928) 528 (F. R. Barry).
Preacher's Magazine, 1893, p. 337 (A. C. Tarbolton).
Record of Christian Work, 1926, p. 612 (G. A. Buttrick).

XII. 3.

Benson, E. W., *Living Theology*, 149.
Black, H., *University S.*, 66.
Keble, J., *S. for the Christian Year*: Christmas to Epiphany, 376.
Lilley, A. L., *The Soul of St Paul*, 96.
Maclaren, A., *Expositions*: Romans, 240.
Meyer, F. B., *The Dedicated Life*, 34.
Moore, E. W., *Christ in Possession*, 86.
Rashdall, H., *Principles and Precepts*, 17.
Christian World Pulpit, xliv. 385 (C. S. Horne).
Church of England Pulpit, lxii. 334 (S. A. Barnett).
Guardian, lxxxv. (1930) 94 (E. Rees).
Life and Work, 1913, p. 225 (T. Wilson).

XII. 4.

Churchman's Pulpit: 1st Sunday after Epiphany, iii. 423 (J. L. Davies).

XII. 4, 5.

Maclaren, A., *Expositions*: Romans, 245.
Meyer, F. B., *The Dedicated Life*, 43.
Smith, H., *The Economics of the Kingdom of God*, 69.
Sorley, W. R., *Reconstruction*, 1.
Church of England Pulpit, l. 262 (A. G. B. Atkinson).

XII. 4–6.

Christian World Pulpit, lx. 299 (J. Thomas).

XII. 5.

Almond, H. H., *Christ the Protestant*, 212.
—— *S. by a Lay Headmaster*, i. 227.
Barry. A., *First Words in Australia*, 19.
Figgis, J. N., *Antichrist*, 279.
Knowling, R. J., in *Religion in Common Life*, 128.
Manning, H. E., *S. on Ecclesiastical Subjects*, i. 287.
Morgan, G. E., *Dreams and Realities*, 66.
Percival, J., *Rugby S.*, 107.
Robinson, J. W., *Sunlit Hopes*, 107.
Sclater, J. R. P., *The Enterprise of Life*, 232.
Swan, F. R., *Immanence of Christ*, 217.
Westcott, B. F., *Christian Aspects of Life*, 324.
Workman, W. P., *Kingswood S.*, 102.
Christian World Pulpit, xxxv. 278 (B. F. Westcott); lxxxvii. 364 (J. F. Robson).
Churchman's Pulpit: 1st Sunday after Epiphany, iii. 426 (A. Barry).
Guardian, lxxviii. (1923) 645 (C. C. B. Bardsley).

XII. 6.

Jones, E. G., *The Unspeakable Gift*, 173.
Meyer, F. B., *The Dedicated Life*, 52, 61.
Newbolt, W. C. E., *Counsels of Faith and Practice*, 273.
Vaughan, J., in *Anglican Pulpit Library*, iii. 155, 164.
Christian World Pulpit, lxxii. 152 (E. G. Jones).
Church of England Pulpit, xli. 85 (P. W. Wyatt)

Churchman's Pulpit: 2nd Sunday after Epiphany, iii. 476 (E. Warre).
Record, Jan. 30, 1914 (J. G. Deed).

XII. 6, 7.

Church, R. W., *Pascal S.*, 264.

XII. 6–8.

Lilley, A. L., *The Soul of St Paul*, 74.
Maclaren, A., *Expositions*: Romans, 252.
Ritchie, A., *Twenty-four S. from St Ignatius' Pulpit*, 224.
Churchman's Pulpit: 2nd Sunday after Epiphany, iii. 473 (W. Hobhouse).
Church Times, Jan. 20, 1911 (H. S. Holland).

XII. 7.

Benson, E. W., *Living Theology*, 35.
Stubbs, W., *Ordination Addresses*, 1.

XII. 8.

Jones, J. D., *The Inevitable Christ*, 299.
Piggott, W. C., *The Imperishable Word*, 91.
British Congregationalist, Dec. 16, 1909 (J. H. Jowett).
Contemporary Pulpit, 2nd ser., vii. 344 (S. A. Brooke).
Homiletic Review, lx. 486 (J. H. Jowett).

XII. 9.

Butler, H. M., *Belief in Christ*, 208.
Lilley, A. L., *The Soul of St Paul*, 27.
Meyer, F. B., *The Dedicated Life*, 71.
Stalberg, I. O., *The Lamp of Friendship*, 131.
Trench, R. C., *Westminster S.*, 191.
British Congregationalist, Jan. 9, 1908 (J. H. Jowett).
Christian World Pulpit, lxiii. 17 (H. H. Henson); lxxiii. 213 (R. M. Gautrey); lxxxv. 81 (H. H. Henson).
Churchman's Pulpit: 2nd Sunday after Epiphany, iii. 478 (R. C. Trench).
Homiletic Review, lv. 226 (H. H. Henson).
Record of Christian Work, 1927, p. 199 (J. Moffatt).

XII. 9, 10.

Maclaren, A., *Expositions*: Romans, 261.

XII. 9–12.

Christian World Pulpit, cxxix. 64 (W. J. Redmore).

XII. 9, 15, 18.

Record, Feb. 19, 1909 (H. F. Regg).

XII. 9–18.

Holland, H. S., *Vital Values*, 94.

XII. 9, 21.

Banks, L. A., *Paul and his Friends*, 277.

XII. 10.

Black, J., *The Burthen of the Weeks*, 98.
Hall, W. A. N., *The Radiant Life*, 45.
Meyer, F. B., *The Dedicated Life*, 98.
Pollock, J., *The Farther Horizon*, 194.
Christian World Pulpit, lxxv. 53 (J. G. Bowran).
Churchman's Pulpit: 2nd Sunday after Epiphany, iii. 480 (A. Coit).

XII. 11.

Brooke, S. A., *The Unity of God and Man*, 155, 166, 177, 188, 201, 212.
Caird, J., *Aspects of Life*, 273.
Farrar, F. W., *Sin and its Conquerors*, 38.
Hopps, J. P., *S. of Life and Love*, 53.
Jowett, J. H., *God—Our Contemporary*, 185.
—— *Life in the Heights*, 42.
Lambert, J. C., *The Omnipotent Cross*, 167.
Lamond, J., *The Eternal Christ*, 193.
Lees, H. C., in *Keswick Week*, 1908, p. 190.
MacArthur, R. S., *The Calvary Pulpit*, 43.
Maclaren, A., *Expositions*: Romans, 267.
—— *Leaves from the Tree of Life*, 63.
Meyer, F. B., *The Dedicated Life*, 80, 89.
Morrison, G. H., *The Gateways of the Stars*, 13.
Rutherford, W. G., *The Key of Knowledge*, 218.
Watkinson, W. L., *The Blind Spot*, 201.
Westcott, B. F., *The Revelation of the Risen Lord*, 126.
Wodehouse, H., *God the Prisoner*, 60.
Christian World Pulpit, xlviii. 33 (F. W. Farrar); li. 108 (J. C. Lorimer); lv. 72 (J. Stalker); xcv. 49 (E. W. Barnes); cxxi. 214 (H. Jeffs); cxxix. 307 (H. Jeffs).
Churchman's Pulpit: 2nd Sunday after Epiphany, iii. 482; The Lenten Season, v. 23 (G. F. Prescott).
Contemporary Pulpit, 1st ser., vii. 129 (E. H. Plumptre).

XII. 12.

Berry, C., *Vision and Duty*, 99.
Butler, H. M., *Belief in Christ*, 174.

Hunt, A. N., *S. for the Christian Year*, i.: Advent to Whitsunday, 69.
Ingram, A. F. W., *Rebuilding the Walls*, 54.
James, F., *National Pentecost*, 44.
Jowett, J. H., *Apostolic Optimism*, 1.
Kyd, D. R., *Life's Transient Dream*, 62.
Maclaren, A., *Expositions*: Romans, 273.
Trench, R. C., *Westminster Abbey S.*, 1.
Westcott, B. F., *The Revelation of the Risen Lord*, 140.
Christian World Pulpit, lviii. 257 (J. H. Jowett); cxiv. 10 (N. C. Raad).
Church Family Newspaper, Feb. 4, 1916 (H. D. Rawnsley).
Churchman's Pulpit: 2nd Sunday after Epiphany, iii. 485 (T. H. Stokoe).

XII. 12, 13.

Meyer, F. B., *The Dedicated Life*, 107.

XII. 13.

Maclaren, A., *Leaves from the Tree*, 68.
Christian World Pulpit, cx. 202 (E. S. Kiek).

XII. 13–15.

Maclaren, A., *Expositions*: Romans, 281.

XII. 13–16.

Meyer, F. B., *The Dedicated Life*, 116.

XII. 14.

Wilkinson, G. H., *Some Laws in God's Spiritual Kingdom*, 170.

XII. 15.

Butcher, C. H., *S. preached in the East*, 70.
Creighton, M., *Claims of the Common Life*, 19.
Davies, J. N., *Rightly Dividing the Word*, 135.
Jackson, G., *Memoranda Paulina*, 169, 177.
Leckie, J., *S. preached at Ibrox*, 109.
Moffatt, J., *His Gifts and Promises*, 176.
Stewart, A., in *The Divine Artist*, 185.
Woods, H. G., *Christianity and War*, 36.
British Congregationalist, Feb. 21, 1907 (J. H. Jowett).
British Weekly, July 6, 1933.
Cambridge Review, xvi. Supp. No. 396 (H. C. Pollock).
Christian World Pulpit, lx. 83 (J. G. Bowran); lxv. 369 (R. F. Horton); xciv. 4 (J. R. Christie).
Churchman's Pulpit: 2nd Sunday after Epiphany, iii. 493 (W. S. Wood).

XII. 15, 16.

Jowett, B., *College S.*, 148.
Vaughan, C. J., *Epiphany, Lent and Easter*, 17.
Cambridge Review, xi. Supp. No. 268 (A. T. Lloyd).
Churchman's Pulpit: 2nd Sunday after Epiphany, iii. 491 (C. J. Vaughan).

XII. 16.

Hatch, E., *Memorials*, 137.
—— in *Anglican Pulpit of To-Day*, 309.
Henson, H. H., *Notes of My Ministry*, 69.
Maclaren, A., *Expositions*: Romans, 287.
Mozley, J. B., *University S.*, 183.
Christian World Pulpit, xxxviii. 145 (Canon Duckworth).
Church of England Pulpit, xxxix. 148 (J. L. Roberts); li. 187 (H. Rashdall).
Church Times, Jan. 29, 1915 (C. Gore); Feb. 11, 1921 (N. P. Williams).
Churchman's Pulpit: 2nd Sunday after Epiphany, iii. 498 (T. Barker); 3rd Sunday after Epiphany, iv. 17 (J. L. Roberts).
Guardian, lxviii. (1913) 1398 (H. H. Henson).

XII. 17.

Aitken, J., *Abiding Law*, 134.
Butler, W. J., *S. for Working Men*, 89.
Henson, H. H., *The Value of the Bible*, 96.
—— *Westminster S.*, 245.
Christian World Pulpit, lxiii. 38 (H. H. Henson); lxxxv. 81 (H. H. Henson).
Churchman's Pulpit: 3rd Sunday after Epiphany, iv. 19 (J. Taylor).

XII. 17, 18.

Maclaren, A., *Expositions*: Romans, 295.
Wordsworth, J., *S. in Salisbury Cathedral Church*, 155.

XII. 17–21.

Meyer, F. B., *The Dedicated Life*, 125.

XII. 18.

Davies, J. Ll., *Spiritual Apprehension*, 269.
—— in *A Lent in London*, 63.
Hall, C. R., *Advent to Whitsun-Day*, 76.
Horne, C. S., *Relationships of Life*, 103.
Jack, J. W., *After His Likeness*, 47.
Kirby, A., *The Way of Peace*, 25.
Moffatt, J., *His Gifts and Promises*, 158.
Rowland, A., *Burdens of Life*, 105.

Watkinson, W. L., *Studies in Christian Character*, ii. 112.
Christian World Pulpit, lxix. 65 (H. S. Holland); xciii. 10 (A. Hooper).
Church of England Pulpit, lxi. 123 (C. H. Grundy).
Churchman's Pulpit: 3rd Sunday after Epiphany, iv. 21 (F. Field), 25 (R. W. Dale).

XII. 19.

Muir, J., *War and Christian Duty*, 141.
Churchman's Pulpit: 3rd Sunday after Epiphany, iv. 30 (F. C. Stamer).

XII. 19, 20.

Watkinson, W. L., *The Moral Paradoxes of St Paul*, 207.

XII. 19–21.

Maclaren, A., *Expositions*: Romans, 300.
Churchman's Pulpit: 3rd Sunday after Epiphany, iv. 28 (R. Heber).

XII. 20.

Mills, B. R. V., *The Marks of the Church*, 207.

XII. 20, 21.

Churchman's Pulpit: 3rd Sunday after Epiphany, iv. 31 (G. W. Kitchin).

XII. 21.

Brooke, S. A., *Sermons*, ii. 53.
Farrar, F. W., *In the Days of thy Youth*, 139.
Heath, C., *Christus Consolator*, 28.
Knight, W., *Things New and Old*, 183.
Liddon, H. P., *Sermons*, i. 153.
—— *Christmastide in St Paul's*, 357.
Morison, E. F., *The Lord's Prayer*, 123.
Peabody, F. G., *Afternoons in the College Chapel*, 147.
Smith, N., *Members One of Another*, 165.
Watkinson, W. L., *Supreme Conquest*, 218.
Wilberforce, B., *Following On*, 99.
Wilson, J. M., *Clifton College Chapel S.*, i. 311.
Woodhouse, F. C., *The Life of the Soul*, 216.
Christian World Pulpit, xx. 17 (W. B. Carpenter); xxv. 185 (H. W. Beecher); liv. 116 (J. E. C. Welldon); lxvii. 300 (H. Van Dyke); lxx. 86 (W. L. Watkinson); lxxvii. 28 (A. J. H. Scholes); lxxxiv. 107 (W. B. Carpenter); lxxxvii. 153 (A. C. Hill), 245 (J. H. Rushbrooke).
Church of England Pulpit, xxxix. 61 (W. E. Rawstorne); xlvii. 29 (J. E. C. Welldon).
Churchman's Pulpit: 3rd Sunday after Epiphany, iv. 33 (F. W. Farrar), 34 (W. Knight), 36 (W. B. Smith), 38 (J. P. Sandlands), 40 (H. Jones), 41 (W. E. Rawstorne), 44 (A. P. Stanley), 47 (A. A. Livermore), 49 (W. Hobhouse).
Record of Christian Work, 1926, p. 696 (G. B. Cutten).

XIII. 1.

Davidson, R. T., *Captains and Comrades in the Faith*, 103.
Dawson, J., *Christ and the Sword*, 143.
Hancock, T., *The Pulpit and the Press*, 266.
Holland, H. S., *Logic and Life*, 240.
Kingsley, C., *National S.*, 265, 275.
Lilley, A. L., *The Soul of St Paul*, 90.
Maurice, F. D., *Christmas Day*, 362.
Ridgeway, C. J., *The King and His Kingdom*, 91.
Waffle, A. E., *If Christ Were King*, 210.
Watson, J., *The Inspiration of Our Faith*, 239.
Christian World Pulpit, lxxxv. 209 (H. S. Holland); cii. 109 (C. B. Emerson), 270 (G. Darlaston); cxviii. 265 (F. C. Spurr).
Churchman's Pulpit: 4th Sunday after Epiphany, iv. 88 (W. Elwin).
Guardian, lxvi. (1911) 890 (W. M. Sinclair).

XIII. 1–3.

Holland, H. S., *Facts of the Faith*, 13.
Christian World Pulpit, lxxix. 85 (H. S. Holland).
Church Times, Feb. 3, 1911 (H. S. Holland).
Guardian, lxvi. (1911) 158 (H. S. Holland).

XIII. 1–4.

Horne, C. S., *All Things are Yours*, 158.

XIII. 2.

Christian World Pulpit, cii. 8 (W. R. Jones).

XIII. 4.

Maurice, F. D., *Lincoln's Inn S.*, iv. 81.
Rashdall, H., *Christus in Ecclesia*, 289.
Guardian, lxx. (1915) 625 (E. J. Palmer).

XIII. 4, 5.

Martineau, J., *National Duties*, 59.

XIII. 5.

Almond, H. H., *S. by a Lay Headmaster*, ii. 197.
Christian World Pulpit, lxvi. 152 (R. F. Horton).
Churchman's Pulpit: 4th Sunday after Epiphany, iv. 92 (S. Cheetham).

XIII. 6.

Moule, H. C. G., *Cathedral and University S.*, 199.
Church Family Newspaper, April 23, 1915 (H. C. G. Moule).

XIII. 7.

Anson, H., in *The Church of the People*, 184.
Hunt, W. H., *S. on Social Subjects*, 178.
Meyer, F. B., *The Dedicated Life*, 134.
Vaughan, C. J., *Epiphany, Lent and Easter*, 35.
Ward, A., *Meditations on the Cardinal Virtues*, 35.
Churchman's Pulpit: 4th Sunday after Epiphany, iv. 97 (J. L. Davies), 100 (W. Burrows), 102 (C. J. Vaughan).
Expositor and Current Anecdotes, xxix. (1927-28) 1141 (C. A. M'Kay).

XIII. 7, 8.

Guardian, lxiv. (1909) 260 (H. C. Beeching).

XIII. 7, 10, 14.

Expositor, 2nd ser., i. 264 (G. Matheson).

XIII. 8.

Birchenough, G., *Human Relationships*, 32.
Faithfull, R. C., *The Word of Christ*, 107.
Jowett, B., *College S.*, 168.
Christian World Pulpit, liii. 36 (C. Gore); lxx. 163 (F. W. Atkin).
Church of England Pulpit, xxxii. 123 (C. B. Brigstocke); xlv. 134 (C. Gore).
Churchman's Pulpit: 1st Sunday in Advent, i. 280 (F. H. Hedge), 282 (C. H. Brent).
Guardian, lxxviii. (1923) 1087 (C. White); lxxxix. (1934) 802 (W. R. Matthews).
Homiletic Review, xlviii. 214 (A. H. Bradford).
Record, Aug. 30, 1923 (C. S. Carter).

XIII. 8–10.

Dykes, J. O., *The Law of the Ten Words*, 207.
Christian World Pulpit, lxx. 372 (P. M. Muir).

XIII. 8–11.

Gibbons, J. C., *Discourses and S.*, 89.

XIII. 8–14.

Maclaren, A., *Expositions*: Romans, 304.

XIII. 9.

Hancock, T., *The Pulpit and the Press*, 67.
Christian World Pulpit, xciv. 280 (J. Gamble).

XIII. 9, 10.

Jerdan, C., *The Wells of Salvation*, 315.

XIII. 10.

Adams, J. C., *The Leisure of God*, 51.
Body, G., *The Life of Love*, 1.
Campbell, R. J., *City Temple S.*, 108, 122.
Dawson, W. J., *The Church of To-morrow*, 229.
Glazebrook, M. G., *The End of the Law*, 71.
Hall, C. R., *Advent to Whitsun-Day*, 1.
Hall, W. A. N., *Do Out the Duty*, 50.
Hathaway, E. P., *The Ten Commandments*, 79, 81.
Horne, W., *Religious Life and Thought*, 111.
Hutton, W. H., *A Disciple's Religion*, 110.
Meyer, F. B., *The Dedicated Life*, 142.
Momerie, A. W., *The Origin of Evil*, 160.
Christian World Pulpit, xix. 392 (E. H. Plumptre); xxv. 129 (F. W. Furse); xl. 152 (W. J. Dawson); lxix. 203 (W. H. Hutton); cxiv. 121 (J. H. Masterman).
Church of England Pulpit, lxi. 209 (W. H. Hutton).
Churchman's Pulpit: 1st Sunday in Advent, i. 284 (F. W. Atkin).
Guardian, lxxxiii. (1928) 555 (J. H. Masterman).

XIII. 11.

Bright, W., *Morality in Doctrine*, 75.
Craigie, J. A., *The Country Pulpit*, 11.
Creighton, M., *University and Other S.*, 62.
Dale, R. W., *The Epistle of James*, 302.
Henson, H. H., *Christ and the Nation*, 193.
Hort, F. J. A., *Village S. in Outline*, 208.
Inge, W. R., in *Advent and Christmas S.*, 53.
Jackson, G., *Memoranda Paulina*, 196.
Lilley, A. L., *The Soul of St Paul*, 148.
Maclaren, A., *Expositions*: Romans, 309.
Maurice, F. D., *Lincoln's Inn S.*, v. 13.
Newman, J. H., *Parochial S.*, i. 57.
Stanton, A. H., *Last Sermons in S. Alban's, Holborn*, 1.
Watkinson, W. L., *The Ashes of Roses*, 137.
Christian World Pulpit, xliii. 328 (A. T. Pierson); xlvii. 27 (J. C. Lees), 221 (J. Stalker).
Churchman's Pulpit: 1st Sunday in Advent, i. 289 (G. Hodges), 291 (W. Bright), 297 (A. Maclaren).

XIII. 11, 12.

Campbell, R. J., *Vision and Life*, 35.
Hunt, A. N., *S. for the Christian Year*, i.: Advent to Whitsunday, 1.

Purchase, E. J., *The Pathway of the Tempted*, 140.
Christian World Pulpit, cx. 277 (R. J. Campbell).
Church of England Pulpit, lxiii. 242 (W. C. E. Newbolt).
Churchman's Pulpit: 1st Sunday in Advent, i. 293 (W. C. E. Newbolt).

XIII. 11–14.

Horton, R. F., *The Conquered World*, 24.
Meyer, F. B., *Statutes and Songs*, 12.
—— *The Dedicated Life*, 151.
Churchman's Pulpit: 1st Sunday in Advent, i. 310 (A. T. Pierson).

XIII. 12.

Brooke, S. A., *The Spirit of the Christian Life*, 262.
—— *The Gospel of Joy*, 1, 319.
Burns, D., *Sayings in Symbol*, 124.
Gibson, J. G., *Along the Shadowed Way*, 1.
Greenhough, J. G., *The Mind of Christ in St Paul*, 230.
Jowett, J. H., *Life in the Heights*, 45.
Keble, J., *S. for the Christian Year*: Advent to Christmas Eve, 249.
Kingsley, C., *The Water of Life*, 56.
Martin, A., *Winning the Soul*, 149.
Maclaren, A., *Expositions*: John ix.–xiv., 1.
—— *Expositions*: Romans, 317.
Murray, J. O. F., *The Christian Armour*, 24.
Watson, F., *The Christian Life*, 262.
Westcott, B. F., *The Religious Office of the Universities*, 1.
Wilberforce, B., *Power with God*, 61.
Christian World Pulpit, lxv. 346 (W. G. Tarrant); lxxxiv. 401 (R. J. Campbell); cx. 293 (G. Darlaston); cxxvii. 95 (W. W. Davies).
Churchman's Pulpit: General Advent Season, i. 54 (J. Keble); 1st Sunday in Advent, i. 299 (G. Hodges), 301 (G. T. S. Farquhar), 303 W. A. L. Taylor), 307 (J. A. MacCulloch), 309 (H. M. Butler), 312 (W. P. Pope), 317 (J. F. Montgomery).
Contemporary Pulpit, 2nd ser., vii. 321 (M. Creighton).
Guardian, lxxv. (1920) 1163 (E. W. Barnes).

XIII. 12–14.

Mayor, J. E. B., *Twelve Parochial S.*, 68.

XIII. 13.

Boreham, F. W., *A Faggot of Torches*, 57.
Cambridge Review, xiv. Supp. No. 338 (J. M'Cormick).
Church of England Pulpit, lv. 302 (H. H. Henson).
Churchman's Pulpit: 1st Sunday in Advent, i. 264 (H. H. Henson).

XIII. 14.

Burn, J. H., *Doctrine and Duty*, 11.
Dods, M., *Christ and Man*, 74.
Meyer, F. B., *Christian Living*, 1.
Moule, H. C. G., *Christ is All*, 31.
Reid, J., *Making Friends with Life*, 191.
Spurgeon, C. H., *Messages to the Multitude*, 157.
Churchman's Pulpit: 1st Sunday in Advent, i. 317 (J. F. Montgomery).
Experience, xii. (1919-20) 165 (J. G. Radford).

XIV. 1.

Liddon, H. P., *Sermons* (Contemp. Pulp. Lib.), iii. 39.

XIV. 1. 5.

Burn, J. H., *Doctrine and Duty*, 201.

XIV. 2, 3.

Marsden, A. C., *Church or Sect*, 31.

XIV. 3.

Fürst, A., *True Nobility of Character*, 235.
Homiletic Review, xliv. 47 (G. Z. Collier).

XIV. 3–5.

Gore, C., in *The Anglican Communion*, 474.

XIV. 4.

Horne, C. S., *The Soul's Awakening*, 277.
Jones, E. G., *Economics of Jesus*, 1.
Christian World Pulpit, cx. 163 (J. C. Hardwick).
Expository Times, xxiv. 6 (A. Souter).

XIV. 5.

Arnold, T., *Sermons*, v. 23.
Brooke, S. A., *The Fight of Faith*, 99, 118.
Horne, C. S., *The Soul's Awakening*, 109.
Macpherson, H., *The Religion of Commonsense*, 7.
Ryle, H. E., *On the Church of England*, 230.
Sandford, C. W., *Counsel to English Churchmen Abroad*, 25.
Vaughan, C. J., *Temple S.*, 225.
Westcott, B. F., *The Bible in the Church*, 163.
Christian World Pulpit, lv. 363 (H. E. Ryle); lxiv. 51.
Church of England Pulpit, xxxiv. 301 (S. Carolin); xlvii. 41 (R. B. Poole); xlviii. 29 (H. E. Ryle).

XIV. 5, 6.

Eyton, R., *The True Life*, 249.

XIV. 6.

Williamson, A. W., *The Glorious Gospel*, 140.
Workman, W. P., *Kingswood S.*, 257.

XIV. 7.

Austin, A. B., *Linked Lives*, 11.
Austin, G. B., *The Beauty of Goodness*, 42.
Bramston, J. T., *Fratribus*, 190.
Burns, J., *Laws of the Upward Life*, 115.
Charles, R. H., *S. preached in Westminster Abbey*, 30.
Davidson, R. T., *Christian Opportunity*, 77.
—— *Captains and Comrades in the Faith*, 276.
Diggle, J. W., *S. for Daily Life*, 59.
Du Bose, W. P., *The Reason of Life*, 115.
Ewing, W., *Cedar and Palm*, 60.
Hocking, W. J., *Modern Problems*, 51.
Lennard, V. R., *Our Ideals*, 27.
Perin, G. L., *The Sunny Side of Life*, 35.
Scofield, C. I., *In Many Pulpits*, 71.
Shepherd, A., *Bible Studies*, 115.
Taylor, W. M., *Contrary Winds*, 341.
Vaughan, C. J., *University S.*, 112.
Christian World Pulpit, lxiii. 134 (H. P. Hughes); lxxix. 154 (J. H. Ward); lxxxv. 203 (D. D. F. Macdonald); civ. 13 (T. C. Fry).
Church of England Pulpit, liv. 139 (H. S. Swithinbank).
Contemporary Pulpit, 1st ser., iv. 181 (W. B. Carpenter).
Record, Dec. 5, 1918 (J. Glass).

XIV. 7, 8.

Hort, F. J. A., *Village S. in Outline*, 92.
Smith, W. S., *How One Church Went Through a War*, 63.
Thom, J. H., *Laws of Life*, ii. 363.
Christian World Pulpit, xxxix. 358 (W. S. Page).

XIV. 7–9.

Christian World Pulpit, xxiv. 169 (H. W. Beecher); xliv. 212 (H. D. Rawnsley).

XIV. 8.

Hull, E. L., *King's Lynn S.*, ii. 74.
Jowett, J. H., *Life in the Heights*, 47.
Moule, H. C. G., in *Christ and His People*, 21.
Wilson, J. M., *Clifton College Chapel S.*, i. 52.
British Congregationalist, July 23, 1908 (J. H. Jowett).
Christian World Pulpit, xxxii. 132 (R. Davey).
Guardian, lxvii. (1912) 9 (H. E. Ryle).

XIV. 8, 9.

Gore, C., *Dominant Ideas*, 134.
Moule, H. C. G., *Christ is All*, 17.
Cambridge Review, xii. Supp. No. 289 (H. C. G. Moule).
Christian World Pulpit, lix. 225 (G. Body).
Guardian, lxxii. (1917) 235 (C. Gore).

XIV. 9.

Barry, A., *First Words in Australia*, 161.
Corlett, J. S., *Christ and the Churches*, 193.
Huntington, F. D., *Christ in the Christian Year*: Advent to Trinity, 280.
Moule, H. C. G., *Cathedral and University S.*, 217.
Parker, J., *Hidden Springs*, 332.
—— *The City Temple Pulpit*, iii. 156.
Christian Age, xxvii. 210 (C. J. Vaughan).
Christian World Pulpit, lxvi. 11 (G. C. Martin).
Church of England Pulpit, xxxi. 282 (T. B. Naylor).
Record, Feb. 22, 1917 (H. C. G. Moule).

XIV. 10.

Broughton, L. G., *The Second Coming of Christ*, 145.
Gibbon, J. M., *The Veil and the Vision*, 92.
Little, W. J. K., *Manchester S.*, 81.
—— *Sunlight and Shadow*, 78.
Macnutt, F. B., *The Inevitable Christ*, 97.
Paget, F. E., *Helps and Hindrances*, i. 112.
Robertson, F. W., *The Human Race*, 134.
Rutherford, W. G., *The Key of Knowledge*, 200.
Thorold, A. W., *Questions of Faith and Duty*, 236.
Watkinson, W. L., *Themes for Hours of Meditation*, 158.
Christian World Pulpit, xcvii. 127 (G. O. Bainton).
Homiletic Review, xv. 432 (R. S. Storrs).

XIV. 11, 12.

Roberts, W. P., *Our Prayer Book*, 66.

XIV. 12.

Dale, R. W., *The Epistle of James*, 245.
Hoyle, A., *The Depth and Power of the Christian Faith*, 1.
Keble, J., *S. for the Christian Year*: Advent to Christmas Eve, 164.

Liddon, H. P., *Advent in St Paul's*, 282.
—— *Sermons* (Penny Pulpit), iii. No. 991.
Palmer, J. R., *Burden-Bearing*, 50.
Rawnsley, R. D. B., *Village S.*, i. 96.
Robinson, G. W., *The Philosophy of the Atonement*, 114.
Sclater, J. R. P., *The Enterprise of Life*, 304.
Christian World Pulpit, xiii. 75 (H. W. Beecher); xxii. 52 (Canon Gregory); xxvi. 4 (H. W. Beecher); xxxv. 198 (R. W. Dale); lxxxvii. 225 (R. J. Campbell); c. 109 (C. Hallett).

XIV. 12–23.

Maclaren, A., *Expositions*: Romans, 323.

XIV. 13.

Diggle, J. W., *S. for Daily Life*, 11.
Watson, J., *Respectable Sins*, 125.
Westcott, B. F., *The Bible in the Church*, 163.
Winter, G., *Keep to the Right*, 108.

XIV. 13, 14.

Hocking, W. J., *Modern Problems*, 17.
Christian World Pulpit, xliii. 108 (W. J. Hocking).

XIV. 14.

Dodson, T. H., *The Religion of the Body*, 7.
Cambridge Review, xii. Supp. No. 294 (W. Lock).
Church of England Pulpit, xxxi. 277 (W. Lock).

XIV. 15.

Diggle, J. W., *S. for Daily Life*, 146.
Selby, T. G., in *Comradeship and Character*, 151.

XIV. 16.

Aked, C. F., *Old Events and Modern Meanings*, 197.
Alexander, A., *A Day at a Time*, 72.
Badenoch, A., *The Gift of Vision*, 129.
Banks, L. A., *The King's Stewards*, 162.
Gray, W. A., *Laws and Landmarks of the Spiritual Life*, 57.
Sclater, J. R. P., *The Enterprise of Life*, 251.
Watkinson, W. L., *Noon Day Addresses*, 164.
British Congregationalist, Nov. 8, 1906 (J. H. Jowett).
Christian World Pulpit, lxvii. 404 (C. F. Aked).

XIV. 16, 17.

Christian World Pulpit, xxvii. 75 (J. G. Rogers).

XIV. 17.

Fraser, J., *University S.*, 183.
Inge, W. R., *The Gate of Life*, 9.
Lightfoot, J. B., *Ordination Addresses*, 194.
Morgan, G. C., *God, Humanity and the War*, 55.
Sitterly, C. F., in *Drew S. for* 1910, p. 157.
Tipple, S. A., *The Admiring Guest*, 76.
Westcott, B. F., *Social Aspects of Christianity*, 85.
Winterbotham, R., *The Kingdom of Heaven*, 223.
Christian Age, xxxvi. 114 (R. N. M'Kaig).
Christian Commonwealth, xxx. (1910) 581 (R. J. Campbell).
Christian World Pulpit, lxv. 265 (J. Fleming); lxxix. 65 (T. E. Ruth); lxxxvi. 193 (G. C. Morgan); cvi. 65 (J. E. Evans), 169 (R. J. Campbell); cviii. 277 (A. F. W. Ingram); cxx. 152 (H. C. Libbey).
Church of England Pulpit, lx. 194 (J. Fleming).
Examiner, June 18, 1903 (J. H. Jowett).
Expositor, 2nd ser., i. 266 (G. Matheson).
Guardian, lxv. (1910) 680 (W. R. Inge); lxxxii. (1927) 236 (W. E. R. Morrow).
Homiletic Review, lx. 318 (W. R. Inge).

XIV. 17, 18.

Dykes, J. O., *Plain Words on Great Themes*, 171.

XIV. 17–19.

Christian World Pulpit, lix. 260 (W. Walsh).

XIV. 18.

Yates, T., *The Strategies of Grace*, 247.
Christian World Pulpit, xcvii. 80 (J. Adderley).

XIV. 19.

Hutton, J. A., *Discerning the Times*, 221.
Miller, J., *Sermons*, i. 145.
Morrison, G. H., *The World-Wide Gospel*, 242.
Parker, J., *Studies in Texts*, i. 148.
Christian World Pulpit, xxx. 378 (H. A. Thomas).

XIV. 20.

Mills, B. R. V., *The Marks of the Church*, 234.

XIV. 21.

Christian World Pulpit, cxiv. 193 (A. S. Peake).

XIV. 22.

Knight, G. H., *Divine Upliftings*, 121.
Christian World Pulpit, xxvii. 309 (H. W. Beecher).

XIV. 22, 23.

Horne, C. S., *Christ and Conscience*, 19.
Christian World Pulpit, lxvi. 24 (C. S. Horne).

XIV. 23.

Bosanquet, B., *What Religion Is*, 43.
Gibbon, J. M., *The Vision and the Call*, 49.
Christian World Pulpit, xxviii. 107 (J. G. Rogers).

XV. 1.

Ainsworth, P. C., *A Thornless World*, 36.
Brent, C. H., *Prisoners of Hope*, 223, 234.
Burns, J., *Laws of the Upward Life*, 138.
Darlow, T. H., *The Upward Calling*, 235.
Macfarland, C. S., *Spiritual Culture*, 168.
Paget, F., *The Spirit of Discipline*, 244.
Relton, H. M., *Messages from a Troubled Church*, 62.
Christian Age, xlv. 338.
Christian World Pulpit, xxix. 184 (S. A. Brooke); xli. 200 (S. A. Brooke).
Contemporary Pulpit, 2nd ser., iv. 13 (F. Paget).
Guardian, lxxxiv. (1929) 390 (H. M. Relton).

XV. 1, 2.

Churchman's Pulpit: Lenten Season, v. 66 (R. F. Littledale).
Homiletic Review, lxii. 312 (C. S. Macfarland).

XV. 1–3.

Allon, H., *The Indwelling Christ*, 249.
Burrell, D. J., *The Unaccountable Man*, 77.
Caird, J., *University S.*, 154.
Church, R. W., *Village S.*, ii. 263.
Christian World Pulpit, xxv. 265 (H. W. Beecher); xxvii. 273 (F. Temple); lxxiv. 301 (M. Lang).

XV. 2.

Davies, J. L., *The Purpose of God*, 116.
Kelley, A. R., *Intent on Pleasing Thee*, 97.
Mursell, W. A., *S. on Special Occasions*, 185.
Stephenson, W. H., in *A Book of Lay S.*, 191.
Tipple, S. A., *Sunday Mornings at Norwood*, 250.
Christian World Pulpit, xxvii. 8 (R. H. Lovell); xlv. 337 (F. W. Farrar).
Church of England Pulpit, xxxviii. 13 (F. W. Farrar).

XV. 2, 3.

Ker, J., *Sermons*, i. 197.

XV. 3.

Farrar, F. W., *True Religion*, 43.
Maurice, F. D., *S. preached in Country Churches*, 222.
Stokoe, T. H., in *The Upward Path*, 53.
Christian Age, xxv. 261 (C. J. Vaughan).
Christian World Pulpit, ii. 241 (C. Vince).
Church of England Pulpit, xxxvii. 265.
Expositor, 2nd ser., i. 268 (G. Matheson).

XV. 3, 4.

Liddon, H. P., *Sermons*, iii. (Contemp. Pulp. Lib.), 1.
Christian World Pulpit, xxxvi. 369 (H. P. Liddon).

XV. 4.

Bright, W., *The Law of Faith*, 101.
Chadwick, W. E., *Social Relationships*, 91.
Church, R. W., *Village S.*, i. 1.
Collins, W., *Hours of Insight*, 163.
Davies, J. T., in *Catholic S.*, 30.
Fairbairn, R. B., *College S.*, 10.
Goudge, H. L., *Sin and Redemption*, 197.
Henson, H. H., *The Value of the Bible*, 39.
Hort, F. J. A., *Village S.*, ii. 11.
Hutton, A. W., *Ecclesia Discens*, 60.
Kingsley, C., *National S.*, 9.
Liddon, H. P., *Advent in St Paul's*, 182.
Knight, W., *Things New and Old*, 136.
Maurice, F. D., *Lincoln's Inn S.*, iii. 15.
Newbolt, W. C. E., *Words of Exhortation*, 259.
Rawnsley, R. D. B., *Village S.*, i. 10.
Sclater, J. R. P., *The Enterprise of Life*, 364.
Trench, R. C., *S.: New and Old*, 267.
Westcott, B. F., *Lessons from Work*, 145.
Woods, F. H., *The Hope of Israel*, 1.
Cambridge Review, ix. Supp. No. 226 (J. Dowden); xix. Supp. No. 472 (J. A. Robinson).
Christian World Pulpit, xxxviii. 203 (J. Barton); li. 353 (H. S. Holland); lii. 406 (G. Body); lxxviii. 371 (H. H. Henson); lxxxiii. 19 (A. Pinchard), 187 (P. Gough); lxxxiv. 389 (F. B. Macnutt); cii. 303 (W. H. Hutton); civ. 303 (G. H. Perry); cxx. 277 (B. Pollock); cxxviii. 239 (S. Mechie).
Churchman's Pulpit: 2nd Sunday in Advent, i. 358 (H. P. Liddon), 364 (T. S. Evans), 367 (J. Dowden), 371 (A. Brooks), 373 (W. Knight), 375 (A. Barry), 377 (G. E. L. Cotton), 379 (J. Hicks), 382 (W. Bright), 384 (H. v. der H. Cowell).

Church of England Pulpit, xliii. 301 (H. S. Holland); lxiii. 64 (R. Bayne).
Guardian, lxiv. (1909) 1471 (A. F. Kirkpatrick); lxxvi. (1921) 905 (L. Ford); lxxxii. (1927) 926 (A. Chilton); lxxxiii. (1928) 882 (F. E. Carter); lxxxvi. (1931) 828 (H. H. Henson).
Homiletic Review, xlvii. 121 (H. C. Potter); lviii. 379 (A. Kuyper).
Record, Dec. 12, 1913 (F. B. Macnutt).

XV. 4, 13.

Bernard, T.D., in *The Anglican Pulpit of To-Day*, 388.
Ingram, A. F. W., *The Spirit of Peace*, 17.
Maclaren, A., *Expositions*: Romans, 330.

XV. 5.

Lilley, A. L., *The Soul of St Paul*, 112.
Smyth, N., *The Reality of Faith*, 60.
Expositor, 2nd ser., i. 268 (G. Matheson).

XV. 5, 6.

Brown, C. R., *The Young Man's Affairs*, 24.
Henson, H. H., *Notes of My Ministry*, 3.
Christian World Pulpit, lix. 187 (J. M. Gibbon).

XV. 5, 7.

Whittuck, C., *Learning and Working*, 157.

XV. 5, 13, 33.

Maclaren, A., *After the Resurrection*, 229.

XV. 6.

Hunter, J., *De Profundis Clamavi*, 122.
Robertson, J. A., in *United Free Church S.*, 180.

XV. 7.

Christian World Pulpit, xxiii. 105 (H. W. Beecher).
Churchman's Pulpit: 2nd Sunday in Advent, i. 387 (R. Heber).

XV. 12.

Fairbairn, R. B., *College S.*, 1.
Kemble, C., *Memorials*, iii. 140.
Young, D. T., *The Gospel of the Left Hand*, 17.

XV. 13.

Black, H., *Christ's Service of Love*, 281.
Brooks, P., *The Mystery of Iniquity*, 187.
Brown, H. S., *Manliness*, 309.
Bryce, W. K., *Life's Greatest Forces*, 41.
Butler, H. M., *Belief in Christ*, 174.
Davidson, R. T., *Captains and Comrades in the Faith*, 228.
Dudden, F. H., *The Dead and the Living*, 47.
Hall, C. R., *Advent to Whitsun-Day*, 9.
Hoare, E., *Fruitful or Fruitless*, 103.
Hort, F. J. A., *Village S. in Outline*, 213.
Horton, R. F., *The Springs of Joy*, 61.
Ingram, A. F. W., *Secrets of Strength*, 129.
—— *Banners of the Christian Faith*, 176.
—— *The Love of the Trinity*, 287.
Jones, J. D., in *The Weekly Pulpit*, ii. 435.
Jowett, J. H., *Brooks by the Traveller's Way*, 34.
—— *Life in the Heights*, 50.
Kingsley, C., *From Death to Life*, 77.
M'Kim, R. H., *The Gospel in the Christian Year*, 10.
Maclaren, A., *Expositions*: Romans, 344.
Morrison, G. H., *The Return of the Angels*, 65.
—— *Highways of the Heart*, 35, 44.
Murray, J. O. F., *The Courage of Hope*, 27.
Rogers, J. G., *The Gospel in the Epistles*, 111.
Selby, T. G., *The Commonwealth of the Redeemed*, 90.
Christian World Pulpit, lv. 292 (H. C. G. Moule); lxi. 348 (C. Hall); lxiv. 49; xcviii. 281 (H. Spencer); xcix. 13 (W. Temple), 205 (G. H. Morrison); cxiii. 18 (C. Gore), 296 (B. White); cxxvi. 277 (H. R. L. Sheppard).
Church of England Pulpit, xxxix. 18 (J. P. Sandlands); lxiii. 637 (G. B. Vaux).
Churchman's Pulpit: 2nd Sunday in Advent, i. 389 (F. C. Stamer).
Homiletic Review, xlvi. 267 (R. T. Davidson).

XV. 16.

Christian World Pulpit, lxx. 326 (L. D. Bevan).

XV. 18.

Expositor, 2nd ser., i. 268 (G. Matheson).

XV. 19–21.

M'Lean, A., *Where the Book Speaks*, 121.

XV. 20.

Horder, W. G., *Ambitions of St Paul*, 20.
Macbeath, J., in *The Keswick Convention*, 1929, p. 148.
Homiletic Review, lxxxiii. 246 (F. W. Norwood).

XV. 22.

Young, D. T., *The Sanctity of Daily Life*, 136.

XV. 22–28.

Christian World Pulpit, xlix. 65 (H. S. Holland).

XV. 24.

Simpson, H. L., *The Intention of His Soul*, 232.
Christian World Pulpit, lxxxix. 322 (W. H. Williams); cx. 198 (J. D. Jones).
Expositor and Current Anecdotes, xxxv. (1933-34) 360 (F. Keech).

XV. 29.

Reynolds, H. R., *Light and Peace*, 149.
British Congregationalist, Nov. 16, 1911 (G. F. Pentecost).
Christian World Pulpit, xxxii. 284 (A. Mackennal); xxxiv. 152 (S. Pearson).

XV. 30.

Chapman, J. W., *Bells of Gold*, 163.
Sinclair, W. M., *Chapters in the Christian Life*, 14.

XV. 33.

Christian World Pulpit, xxxiii. 53 (J. P. Gledstone).

XVI.

Christian World Pulpit, xliv. 136 (W. Calkins).

XVI. 1.

Adeney, W. F., *Women of the N.T.*, 217.
Allworthy, T. B., *Women in the Apostolic Church*, 62, 100, 127, 141.
Miller, J. R., *The Touch of Christ*, 117.
Redlich, E. B., *St Paul and his Companions*, 264.

XVI. 1, 2.

Maclaren, A., *Expositions*: Romans, 352.
Parker, J., *Studies in Texts*, iv. 53.
Christian World Pulpit, cvii. 268 (T. H. Smith).

XVI. 1–16.

Preacher's Magazine, 1898, p. 129 (W. Wakinshaw).

XVI. 2.

Christian World Pulpit, xxxviii. 244 (J. G. Rogers); lxxvi. 162 (E. A. Welch).

XVI. 3.

Adeney, W. F., *Women of the N. T.*, 236.
Allworthy, T. B., *Women in the Apostolic Church*, 72.
Burrell, D. J., *The Unaccountable Man*, 262.
Clayton, C., *Stanhope S.*, ii. 329.
Deane, A. C., *Friends and Fellow Labourers of St Paul*, 72.
Lees, H. C., *St Paul's Friends*, 47.
Mackay, W. M., *Bible Types of Modern Women*, 258.
Miller, T. E., *Portraits of Women of the N.T.*, 221.
Pearce, J., *Life on the Heights*, 148.
Redlich, E. B., *St Paul and his Companions*, 85.
Seekings, H. S., *Men of the Pauline Circle*, 97.

XVI. 3–5.

Leathes, A. S., *Studies in Love and Daring*, 155.
Maclaren, A., *Leaves from the Tree*, 74.
——— *Expositions*: Romans, 357.
British Congregationalist, Sept. 17, 1908 (J. H. Jowett).
Christian World Pulpit, lxxxiv. 425 (H. Jeffs).
Record of Christian Work, 1920, p. 302 (J. D. Jones).

XVI. 3–15.

Christian World Pulpit, xv. 77 (G. T. Coster).

XVI. 5.

Black, J., *The Burthen of the Weeks*, 259.
Fosdick, H. E., *The Power to See It Through*, 249.
Jones, E. de W., *When Jesus Wrote on the Ground*, 146.
Smellie, A., *The Well by the Way*, 158.
Expositor, 1st ser., ix. 219 (F. W. Farrar).

XVI. 7.

Maggs, J. T. L., *The Spiritual Experience of St Paul*, 111.

XVI. 10.

Morgan, G. C., *The Crises of the Christ*, 375.

XVI. 10, 11.

Maclaren, A., *Expositions*: Romans, 365.

XVI. 12.

Maclaren, A., *Expositions*: Romans, 374, 380.
Christian World Pulpit, xxiii. 73 (F. W. Farrar).
Contemporary Pulpit, 2nd ser., iv. 220 (A. Maclaren).

XVI. 13.

Burrell, D. J., *The Religion of the Future*, 208.
Burton, H., *The Coming of the Kingdom*, 97.
Leathes, A. S., *Studies in Love and Daring*, 125.

XVI. 14.

Christian World Pulpit, xxxii. 216 (J. O. Davies).

XVI. 14, 15.

Christian Age, xxvi. 213 (T. de W. Talmage); xli. 98 (J. H. Yeoman).

XVI. 16.

Woodrow, S. G., *Christian Verities*, 48.
Christian World Pulpit, l. 321 (W. M. Sinclair); lxxi. 53 (J. Denney); lxxiv. 361 (J. Denney).

XVI. 19.

Colville, J., *The Christian Optimist*, 28.

XVI. 20.

Holden, J. S., *Chapter by Chapter*, iv. 173.
Maclaren, A., *Expositions*: Romans, 388.
Struthers, J. P., *The Word and the Road*, 37.

XVI. 21.

Deane, A., *Friends and Fellow Labourers of St Paul*, 89.
Lees, H. C., *St Paul's Friends*, 125.
Matheson, G., *The Representative Men of the N.T.*, 319.
Milligan, G., in *Men of the N.T.*: Matthew to Timothy, 337.
Noble, F. A., *Typical N.T. Conversions*, 151.
Redlich, E. B., *St Paul and his Companions*, 155.
Seekings, H. S., *Men of the Pauline Circle*, 53.
Simpson, J. G., *Christian Ideals*, 127.
Whyte, A., *Bible Characters*: Stephen to Timothy, 285, 294.
Record of Christian Work, 1920, p. 137 (J. D. Jones).

XVI. 22.

Banks, J. A., *Great Saints of the Bible*, 317.
Maclaren, A., *Expositions*: Romans, 395.
Redlich, E. B., *St Paul and his Companions*, 58, 278.
Christian World Pulpit, xlvi. 230 (W. J. Henderson).
Contemporary Pulpit, 1st ser., vi. 221 (A. Maclaren).
Homiletic Review, xx. 154 (H. J. Parker).
Record of Christian Work, 1920, p. 617 (J. D. Jones).

XVI. 23.

Maclaren, A., *Expositions*: Romans, 399.
Christian Age, liii. 275 (T. L. Cuyler).

XVI. 24.

Carroll, J. S., *The Motherhood of God*, 292.
Clarke, F. A., in *Doctrine and Duty*, ed. Burn, 250.
Pringle, A., *The Grace of Jesus Christ*, 5.

XVI. 25.

Christian World Pulpit, lxxx. 129 (J. E. Wakerley); c. 217 (F. W. Norwood); civ. 203 (J. G. Bowran); cxxxi. 61 (F. T. Lord).

XVI. 25–27.

Webb-Peploe, H. W., in *Keswick Week*, 1899, p. 113.

INDEX

TO

VOLUMES XIX.—XXVIII.

NOTE

This Index to Volumes XIX.–XXVIII. of *The Speaker's Bible* includes both text and illustrations, both prose and poetry. The poetical illustrations are indicated thus *, the Special Articles thus ☤.

KEY TO ORDER OF VOLUMES

VOL.		VOL.	
XIX.	The Minor Prophets.	XXIV.	2 Corinthians.
XX.	Philippians and Colossians.	XXV.	Isaiah, Vol. I.
XXI.	John, Vol. I.	XXVI.	Isaiah, Vol. II.
XXII.	John, Vol. II.	XXVII.	Romans, Vol. I.
XXIII.	Psalms, Vol. IV.	XXVIII.	Romans, Vol. II.

INDEX TO THE SPEAKER'S BIBLE
VOLUMES XIX.—XXVIII.

Abiding in Christ, xxii. 95; xxiv. 191, 191.*

Abraham—
Faith in the Promised Future, xxvii. 59.
Faith of, xxvi. 35.
Fidelity in Spite of Disappointment, xxvi. 32.
Seed of, xxvi. 35.
Seeking after God, xxi. 196.
True Lineage of, xxvi. 36.

Accidie, xx. 106; xxvi. 49.

Achievement—
Hope of, Disappointed, xxv. 135.

Achor, Valley of, xix. 13.

Action, Need for, xxi. 127.

Acts, Book of, Second Volume of Christ's Life, xxii. 227.

Adam, Sin of, xxvii. 74, 78.

Adoration of God, xxvi. 14.

Advent of Christ, xix. 219.
Anticipation of, xxi. 196.
Second, xx. 124; xxviii. 69.

Advents of Christ, Many, xxii. 69.

Adventure, and Experience, xxiii. 157.

Adventurer, Debt to, xxiii. 159.

Adversity—
Fruit of, xx. 25.
Test of Faith, xx. 29.
Value of, xix. 13.

Affection, Expulsive Power of a New, xxviii. 50.

Affliction, Awakening Religious Sense, xxiii. 22.

Age and Youth, Clash of, xix. 226.

Ahaz, Sun-dial of, xxv. 223.

Aim, in Life, xx. 37, 86.

Aimlessness, in the Life of Conduct, xxiii. 55.

Alabaster Box of Ointment, xxii. 30, 30.*

Alcohol—
Deceptive Power of, xxviii. 99.
and Efficiency, xxviii. 99.

Alive Unto God, xxvii. 89. ☤

Amaziah, xix. 83.

Ambassadors, for Christ, xxiv. 104.

Ambition—
Inward Look, xxiv. 90.
Necessity, xxiv. 89.
Outward Look, xxiv. 91.
Transformed, xxiv. 89.
Upward Look, xxiv. 90.

Amen—
Expression of Faith, xxiii. 19.
Personal Assent to the Truth of God, xxiii. 20.

Amos—
and Amaziah, xix. 83.
Call, xix. 83.

Amos, Book of—
Author, xix. 57.
Contents, xix. 59.
Date, xix. 58.
Value, xix. 63.

Andrew, the Missionary, xxi. 53.

Angels, Ministry, xxi. 66.*

Animals—
Cruelty to, xxv. 94*; xxviii. 63.
God's Care for, xix. 105.*
Suffering of, xxvii. 150.

Annas, Questioning of, xxii. 154.

Anxiety [*See also* Care, Worry]—
Cure for, xx. 113.
for the Future, xx. 114.

Apostleship, xxvii. 19.

Apostolic Benediction, The, xxiv. 229. ☤

Appearances, after the Resurrection, xxvii. 203.

Appreciation, of Others, xx. 46; xxi. 42, 137.

Approval—
of Christ, xxi. 138.
of Men, xxi. 137.

Aquila and Priscilla, xxviii. 148.
Christian Service of, xxviii. 150.

Arbitration, xix. 112, 114.

Aristobulus, Household of, xxviii. 159.

Aristotle, Ideal Man of, xxviii. 17.

Art—
Debt to Christianity, xxvi. 188.
and Religion, xxvi. 188.
Striving after Perfection, xxiv. 219.*

Ascension, The, xx. 30; xxvi. 222.
Expediency of, xxii. 111.
Teaching of, xxii. 112.

Asceticism, xxi. 26; xxii. 140; xxvii. 100; xxviii. 8.

Ashamed of One's Faith, xxvii. 210.

Aspiration, xix. 51; xx. 203; xxi. 67.

Assurance, Spiritual, xx. 67.

Athanasian Creed, xxii. 82.

Atheism of Fear, xxv. 70.

Atonement, The, xx. 163; xxi. 45.
Appropriating, xxii. 182.
Manifesting the Character of God, xxiii. 137.

Atonement—*contd.*
and the Moral Order of the Universe, xxvi. 149.
Mystery, xxii. 9.
Satisfying Needs of Man, xxiii. 138.
and the Unseen World, xx. 163.
Vicarious, xxvi. 134.

Atrophy, Spiritual, xxiv. 62.

Authority—
Abuse of, xxv. 16.
Assent to, xxvii. 207.
in Religion, xxi. 175.

Autumn—
Beauty of, xxv. 75.
Leaves, xxvi. 210.
Message of, xxiii. 210.

Avarice, xix. 151.

Awakening, Spiritual, xix. 191.

Awe—
Before the Mystery of Life, xxv. 58.
in God's Presence, xxvi. 28.
in Public Worship, xxiii. 183.
Reverential, xxiii. 182.

Babylon, Judgment of, xxv. 103.

Bargaining Spirit in Religion, xxv. 121.

Battle of the Lord, xxiii. 175.

Beauty, xx. 122.*
Appeal of, xx. 121.
of Holiness, xx. 121.
in Public Worship, xxviii. 175.
of the World, xxiv. 224.

Belief—
in Christ, xxi. 90.
Cure for Trouble, xxii. 66.

Beliefs—
Changing, xx. 69; xxiii. 141.
Uplifting, xxvi. 81.

Believing, with the Heart, xxvii. 204.

Benediction—
Apostolic, xxiv. 229, 233.
Order of the Petitions, xxiv. 229.
Titles applied to Christ, xxiv. 229.

Benefits, Receiving, xx. 128.

Best—
Choosing God's, xxiii. 18.*
Giving God our, xix. 217.
Reserved to the Last, xxi. 70.

Bethany, xxii. 12.

Bethlehem, xix. 115.

Betting, xix. 172.

Bible—
Comfort, xxviii. 113.
Encouragement from, xxiv. 127.
How to Read the, xxvi. 15.
Inspiration, xxiii. 79; xxv. 155; xxviii. 117.
Kindling Hope, xxviii. 113.
Means of Conversion, xxvii. 225.
Mirror of Ourselves, xxviii. 111.
and Modern Scholarship, xxi. 210; xxv. 155.
Note of Wonder in, xxiii. 182.
Optimism, xxvii. 77.
Permanence, xxvi. 14.
Reading, xix. 143; xxiii. 60.
Record of God's—
Self-Revelation, xxiii. 78; xxvi. 52.
Redemption, xxi. 135.
Recovery of, xxv. 154.
Study, xxi. 135.
Treasure in Earthen Vessels, xxiv. 71.
Treasure-house of Religious Experience, xxiii. 86.
Unity, xxi. 135; xxiii. 78.
Value, xxi. 134.

Bibliolatry, xix. 139.

Bird, Homing Instinct, xxvi. 185.

Blessings, Lost, xxiii. 150.

Blindness—
Mental and Spiritual, xxiv. 62.
Spiritual, xxiv. 78.*

Boasting—
Evil of, xxiv. 176.
in the Lord, xxiv. 178.

Body—
Despising, xxi. 27.
Discipline for the Soul, xx. 100.
Hallowed by the Incarnation, xxi. 27
Infirmities of, xx. 100.
Resurrection of, xx. 101; xxvii. 74.*
Sanctity of, xxv. 55.
and Spirit, xx. 99.
Temple of God, xxv. 55, 233.

Book of Life, Meaning of Term, xx. 104.

Books, Ministry, xxiii. 31.

Boredom, xxiii. 202; xxiv. 110.

Brand Plucked from the Fire, xix. 189.

Bread of Life, xxi. 148.

British Empire, Ideals of, xxiii. 163.

Brotherhood—
in Christ, xx. 209.
Christian, xx. 13*; xxvi. 178.
Duties of, xxvi. 201.
not yet Realized, xix. 185.

Brotherliness, xxvii. 125.

Brotherly Love, xxii. 62.

Buddhism—
and Christianity, xxi. 170; xxvi. 122, 158, 196; xxvii. 111.
Peace of, xx. 117.

Burden(s)—
Bearing Others', xxvii. 125.
Casting upon God, xix. 34.*

Business—
and Christianity, xxiv. 49; xxv. 121; xxvi. 66.
Discouragements, xxvi. 49.
Honesty in, xxv. 121.

Busy-ness, xxv. 118.

Cæsar, Household of, xx. 129.

Caiaphas, xxii. 25.

Call—
to Awake, xxviii. 63.
of Christ, xxvii. 159.
of God, xxii. 105; xxvi. 54.
Coming Indirectly, xxv. 65
Obedience to, xxv. 66.
to Sacrifice, xxi. 95.
to Service, xxi. 95; xxv. 65.

Calmness, Christian, xxi. 22.*

Calvary, God's Difficulties Consummated on, xxvii. 192.

Cana, Marriage at, xxi. 67.

Candour, xx. 223.

Canticle of the Sun, xxiii. 230.

Captive, Christ's, xxiv. 34, 35.*

Care, xix. 200.
Casting upon God, xx. 114; xxv. 220.
Remedy for, xx. 113.

Cares, Escape from To-day's, xxv. 194.

Causes, God's, not Dependent on Men, xxv. 52.

Ceremonial, Religious, xx. 65; xxvi. 16.

Certainty, xxii. 210; xxvii. 179.
Fruit of Obedience, xxi. 166.

Certitude—
Desire for, xxii. 8.
from Faith to, xxi. 205.Ψ

Chance, Putting our Trust in, xxvi. 65.

Change, Value of, xix. 163.

Character—
Building, xxviii. 13.
Christ Perfecting, xxii. 98.
Christian, Attractiveness, xxiv. 36.
Developing, xxiii. 171.
God's Poem, xxiv. 226.
Growth, xx. 149.
Influence, xxvi. 180; xxvii. 226; xxviii. 80, 95.
and Conduct, xxiii. 106; xxv. 169.
Continuous, xxiv. 82.
and Destiny, xxv. 199.
God's Help in Building, xxiii. 126.
Influence, xx. 27.
Moulded in Society, xxiv. 81.*
One-sided, xix. 26.
Positive Method in Formation of, xxv. 158.
Proportion in, xxviii. 22.
Tested by Emergencies of Life, xxi. 225.

Charity—
a Duty, xxviii. 60.
without Love, xx. 128.*
Personal Sacrifice, xxii. 32.

Child—
Contribution of the, xix. 198.
Divine, xxi. 28.
the Hope of the World, xxv. 96.
Keeping the Heart of, xxv. 94.
of the Kingdom, xxv. 97.
Retaining the Spirit of, xxv. 95.

Children—
Caring for, In Dependence on God, xxiii. 124.
Contentment, xxv. 97.
Effect of Injustice on, xx. 217.
Gladness of, xix. 199.*
of God, xxi. 23, 24*; xxiii. 227.
Humility, xxv. 98.
Obligation in Regard to, xix. 200.
Over-severity towards, xx. 217.
Receptiveness, xxv. 98.
Respecting Personality of, xx. 218.
Sense of Christ's Presence, xxi. 20.*
Training them for Independence, xxviii. 155.
Trustfulness of, xix. 200; xxv. 97

Choice—
Between Higher and Lower Good, xx. 21.
Power of, xix. 54.

Choosing the Second Best, xxiii. 17.

Chosen—
of Christ, xxii. 105.
for Service, xxii. 106.

Christ—
Abiding in, xx. 184, 185; xxii. 95; xxiv. 191, 191.*
All in All, xx. 69.*
Answer to Life's Questions, xxi. 185; xxii. 226; xxiv. 70.
Apparent Contradictions in, xxii. 8.
Appearances after the Resurrection, xxvii. 203.
Authority, xx. 55; xxi. 165.
Blindness to, xxii. 37.
Bread of Life, xxi. 148.
Bringing Others to, xxvi. 202.
Calvary Past, xxvii. 84.
Care for Ordinary Needs of Life, xxi. 139.
at the Centre of Life, xxii. 174.
Certitude, xxiv. 21.
Challenge of, xxii. 108.
Changeless, xxvi. 118.*
in Christian Experience, xx. 155.
Claim for Submission, xxvi. 125.
Comforter in Death, xxii. 70.
Coming, Constant, xxii. 69.
Responsibility Created by, xxii. 107.
Coming to, xxi. 152.
Companionship, xx. 158*; xxi. 215; xxii. 125.*
Compared with—
Other Teachers, xxi. 172.
the Prophets and Apostles, xxi. 174.
Comprehensive Love, xxii. 14.

Christ—*contd.*
Consciousness of the Father, xxii. 45.
as Corner-stone, xxiii. 49.
Cosmic Significance, xx. 153; xxii. 166; xxvi. 5.
Courage, xix. 204; xxii. 151; xxv. 170.
Crucified by Religious Men, xxii. 26.
Davidic Ancestry, xxvii. 14.
Death, Dignity of, xxii. 5.
Voluntary, xxi. 44, 45; xxii. 6; xxvi. 138*; xxvii. 87; xxviii. 108.
Deliverer, xxv. 80.
Denied Privacy, xxi. 145.
Devotion to, xx. 150; xxii. 21*; xxiv. 96; xxviii. 5.*
Difference He has made to Life, xx. 54.
no one Disappointed in, xxvii. 211.
Divinity, xx. 187; xxii. 48.
the Door, xxi. 218.
Enriching Life, xxi. 68.
Eternal, xxiv. 99.
Ethical Teaching, xxv. 73.
Exaltation, xxvi. 139.
Example, xxi. 17*; xxiii. 197; xxiv. 151, 165; xxv. 18.
an Exile on Earth, xxiii. 60.*
of Experience, xxii. 156.Ψ
Eyes, xxiv. 68.
Faith in Man, xxi. 55, 78; xxii. 156; xxiii. 44; xxv. 209; xxvi. 47.
Final Triumph, xx. 160.*
First, xxiv. 134.
For Every Man, xx. 175Ψ; xxviii. 177.
Forbearance of, xx. 110.
Forgiveness, xx. 210.
Formed within Man, xx. 173.
Forsaking, xxi. 159.
Foundation, xx. 183; xxv. 131, 143.
Gentleness, xxiv. 151.
and Strength of, xxv. 78.
Grace of, xx. 122, 222; xxiv. 224, 229; xxviii. 172.
Gracious Words, xxi. 94.
the Great Artist, xxvi. 190.
Hatred of Sin and Love to Sinners, xxi. 182.
Head of the Church, xx. 161.
of Hearsay, xxii. 156.Ψ
in the Heart, xx. 175*; xxv. 69.*
Help, in Lesser Ills of Life, xxviii. 83.*
Heroism, xxii. 152*; xxiv. 182.
Historical, xxii. 212.
Holiness, Quickening Sense of Unworthiness, xxvi. 168.
Unattractive, xxvi. 124.

Christ—*contd.*
our Hope, xx. 169.
Hopefulness, xxi. 55; xxii. 134; xxvi. 47; xxviii. 124.
Human and Divine, xxii. 76.
and Human Misery, xxii. 172.
Need, xxii. 208; xxiii. 213.*
Perplexity, xxii. 173.
Humanity, xxii. 75*; xxvi. 126; xxvii. 14.
Humiliation, xx. 48, 199*; xxiv. 139; xxviii. 109.*
Humility, xx. 48, 49.
Ideal of Humanity, xx. 186, 188, 208; xxiii. 107; xxiv. 53.
Identified with Sin, xxiv. 107.
Ignoring, xxii. 35.
Indifference to, xxv. 12; xxvi. 130,* 213.
and the Individual, xxv. 139.
Individualizing Love, xxi. 213; xxii. 13, 96, 192; xxviii. 82.
Indwelling, xx. 31, 172.
Inescapable, xxii. 207.
Inexhaustible, xxi. 63.
Influence, Assimilative, xxv. 192.
Authoritative, xxv. 192.
in the World, xxii. 227; xxv. 173.
Insight, xxi. 76, 78, 102.*
Inspiring Personal Devotion, xxvi. 168.
Instrument of Creation, xx. 158.
Intercession, xxii. 137.
Interest in To-day, xxi. 118.
Intimacy with God, xxviii. 122.
and Isaiah, xxvi. 230.
Joy, xxii. 98; xxviii. 130.
Judge, xxiv. 93; xxvii. 50; xxviii. 84.
and Standard of Judgment, xxi. 133.
King, xxii. 168; xxv. 199; xxvi. 140.
Kingship, xxiii. 27.
Knocking, xxv. 163.*
Knowledge of Human Nature, xx. 210.
the Ladder, xxi. 65.
the Lamb of God, xxi, 42.
Leader, xxi. 216.*
Liberator, xxi. 218.
as Life, xxv. 102.
Life in, xx. 139.
the Life, xxii. 72.
Life, Apparent Failure, xxi. 113.
Complete, xxii. 181.
One of Poverty, xxi. 112.
Short, xxi. 111.
Life's Mystery deepened by, xxv. 61.
Light, xxi. 16; xxii. 49; xxv. 72.
of the World, xxi. 92; xxvi. 179.
Limitations, xx. 188.

Christ—*contd.*
Limitlessness, xx. 76.
Living, xx. 157; xxii. 191; xxvi. 117, 139; xxviii. 72, 144.
Logos, xx. 189; xxi. 11.
Loneliness, xxi. 177; xxii. 123.
Lord, xxiii. 223; xxiv. 63.
of Realities, xxv. 208.
Love to [*See* Love to Christ].
Loyalty to, xxi. 161.
Spiritual Methods, xxi. 144.
the Man of Sorrows, xxvi. 128.
Manliness, xxii. 150.
Message, xxiv. 65.
'in the Midst,' xxii. 172.
Ministry, Scene of, xxii. 133.
Mission, xxvi. 193.
Misunderstood, xxi. 178; xxii. 59, 134, 176.
Moral Courage, xxi. 75; xxii. 151.
Standard, xxv. 133.
Mystery of, a Stumbling Block, xxvi. 124.
Nearness, xxii. 188.
the Noblest Work of Art, xxvi. 189.
the Only Power, xxv. 80.
Optimism, xxi. 55.
Origin, xxi. 212.
Pattern of Life, xxv. 227.
Peace, xx. 115, 214; xxii. 90.
of a Divided World, xxvii. 222.
Perfect—
Character, xx. 39.
Satisfaction in God, xxviii. 122.
Work, xxii. 181.
Perfected within Man, xx. 174.
Person of, xix. 19; xxii. 167.
Personal Appearance, xxiv. 68; xxviii. 174.
Knowledge of, xx. 75.
in Personal Experience, xxv. 173.
Power, xix. 18; xx. 157; xxvii. 32, 182.
of Attraction, xxv. 191; xxvi. 60.
from, xix. 171; xxii. 72.
and Pity, xxvi. 5.
of Service, xxii. 7.
Prayer, xxi. 179; xxviii. 122.
Pre-eminence of, xx. 161; xxi. 171.
in Personal Life, xxiv. 64.
Pre-existence of, xx. 46; xxi. 8, 28, 198.
Presence [*See* Presence of Christ].
Priesthood, xxiii. 27; xxvii. 71.*
Prince of Peace, xxv. 84.*
the Product of His Time? xxvi. 119.
Purpose, xxi. 219.
Quest for, xxii. 35.
Realism and Idealism of, xxi. 77.
our Rearguard, xxvi. 115.

Christ—*contd.*
Receiving, xx. 181; xxi. 25.
Redeemer, xxi. 50, 101; xxii. 213; xxv. 80, 144.
Refraining from Judgment, xxviii. 74.
Refusing the Method of Compulsion, xxi. 146.
Rejecting, xxvii. 223.
Remaking Man, xxvi. 140.
the Resurrection, xxii. 23.
Revelation of God, xix, 204; xxi. 16, 35, 190; xxii. 75, 162, 213; xxiv. 66; xxv. 68, 72, 210; xxvii. 12, 182.
Richness of Life, xxi. 220.
our Righteousness, xx. 79.*
Rule of, xxv. 79.
Sacrifice, Voluntary, xxvi. 137.
Satisfaction in, xxi. 106, 163, 219; xxv. 102; xxvi. 153.
Saviour, xxiv. 202; xxv. 126; xxvii. 31, 108.
Seeing Man's Possibilities, xxiv. 80.
Self-denial of, xxviii. 108, 110.*
Self-emptying, xxiv. 140,* 230.*
Self-forgetfulness, xix. 76.*
Self-knowledge, xxi. 78.
Self-revelation, xxii. 88.
Self-sacrificing, xxvii. 126.
Sense of Inward Compulsion, xxi. 203.
Servant, xxii. 52; xxvii. 126.
Sharing—
Joys and Sorrows of Others, xxviii. 41.
Man's Lot, xxv. 81; xxvi. 127.
as Shepherd, xxi. 222.
the Silent Sufferer, xxvi. 136.
Simplicity, xxiv. 172.
and Sin, xxvi. 118.
as Sin-Bearer, xxvi. 133.
Sinlessness, xx. 47; xxi. 44, 173, 193.
Smile, xxiv. 69.*
Solution of Social and Race Problems, xxvi. 163.
Sonship, xxi. 9.
Sorrow, Penalty of—
His Enthusiasm, xxvi. 128.
His Love, xxvi. 129.
His Purity, xxvi. 128.
Standard, xix, 24; xxiii. 229.
of Beauty, xxvi. 190.
of Humanity, xx. 186; xxiv. 166.
of Righteousness, xxii. 115.
Strength, xix. 205.
Study of, xxviii. 165.
Sufferings, xxii. 179; xxiv. 14; xxvi. 132; xxvii. 172.*
Appeal of, xxvi. 135.
Fellowship of, xx. 170; xxiv. 15.

Christ—*contd.*
incident to—
a Great Purpose, xxiv. 15.
Hostility, xxiv. 15.
Indifference, xxiv. 15.
Partakers of, xx. 76.
Sufficiency, xx. 192.
Sun of the Soul, xxii. 51.
Sympathy, xxii. 165; xxvii. 110, 125.
Teaching, xxi. 172.
Authority, xxiv. 22; xxv. 144.
about Future Judgment, xxvii. 37, 48.
Simple yet Profound, xx. 180.
Simplicity of, xxv. 143.
Universal Appeal, xxvi. 119.
Urgency, xxvi. 129.
Temptation, Efforts to Seduce Christ into Self-pleasing, xxviii. 109.
Thirst for Souls, xxii. 180.*
Touchstone, xxii. 107.
Triumph, Final, xxii. 174.
Triumphal Entry into Jerusalem, xix. 201.
Triumphant Adequacy of, xxvii. 212; xxviii. 142.†
the Truth, xxii. 72, 161; xxiv. 216.
about Future Life, xxii. 163.
God, xxii. 162.
Man, xxii. 162.
Unattractiveness, xxvi. 124.
Unhurried Spirit, xxii. 19.
Union with, xx. 185; xxiv. 190.
Uniqueness, xxi. 45.
Unity in, xx. 207.
Universal, xx. 208, 208*; xxv. 26.
Dominion, xxvii. 222.*
Saviour, xx. 209.
Sufferer, xx. 208.
and the Universe, xx. 158.
Unrecognized, xxi. 10*; xxii. 187.
the Vine, xx. 149*; xxii. 92.
Vision, xxii. 36.*
Walking on the Sea, xxvii. 169.
the Way, xxii. 71; xxv. 169, 211; xxvi. 158.
the Truth and the Life, xxii. 73.*
Welcome of, xxi. 219.*
to Sinners, xxi. 152.
Wisdom, Embodied in His Person, xx. 181.
Moral and Spiritual, xx. 179.
Woman's Debt to, xxi. 182.
Wonderfulness of, xxv. 77.
'the Word,' xxi. 11; xxiv. 194; xxvi. 157.
Words, xxii. 166.
Memorable, xxvi. 84.
Permanence of, xxiv. 65; xxv. 78.*
at Work To-day, xxi. 40.

Christ-Child, xxv. 77,* 95.
Hope of the World, xxv. 96.

Christian—
Attitude to the World, xxiv. 126.
Citizenship, xx. 96.
Conduct, xxv. 169.
Influence on Non-Christian Society, xxviii. 43.
Confidence, xxiv. 16.
Courage, xxii. 197.
Evidence, xx. 87.
Experience, Christ in, xx. 156.
Ideal, Inexhaustible, xxviii. 61.
Liberty, xx. 182.
Love, a New Thing, xx. 141.
a Man in Christ, xxiv. 190.
in whom Christ is, xxiv. 190.
Need of God's Personal Teaching, xxiii. 75.
New Type of Man, xxiv. 99.
Optimism, xxv. 113; xxvii. 157; xxviii. 36.
Reward, xxvi. 202.
Statesmanship, xxviii. 139.
Truth, Relative and Personal, xxvii. 52.
Virtues, Unobtrusive, xxiv. 116.
Work, Knowledge of God and Man Required in, xxiv. 114.
Patience in, xxiv. 114.
Purity of Motive in, xxiv. 113.
Tactful Kindness in, xxiv. 115.

Christian Conscience, and the Civil Government, xxviii. 52.†

Christian Doctrine, not fully appropriated, xix. 91.

Christian Life—
Adventure, xxi. 215; xxiv. 183.*
Growth, xx. 174.
Influence, xxii. 31, 135; xxiv. 117.
Inward Enrichment of, xxvii. 140.
Life—
in a New Environment, xxvii. 90.
with New Faculties, xxvii. 82.
with New Felicities, xxvii. 83.
with a New Purpose, xxvii. 81.
with New Relationships, xxvii. 82.
a New Type of Life, xxvii. 91.
Obscurity of, xxiv. 116.
Personal Communion with Christ, xxii. 69.
Progress, xxi. 63.
a Secret from the World, xx. 205.
Strenuous, xix. 76.
Upward Aim, xx. 203.

Christian Service—
the Extra in, xxvi. 151.
Inconspicuous, xxiv. 117.
Motive and Sum of, xxviii. 3.
Recompense of, xxvi. 203.
Reward Hereafter, xxiv. 118.*
Rewarded by more Work, xxvi. 203.

Christian Warfare, xxiv. 183; xxvi. 179.

Christian Worker, Perseverance, xxvi. 33.

Christian Year, Observance of, xxiii. 98.

Christianity—
and Art, not Antagonistic, xxvi. 189.
Burdensome, xxvi. 81.*
and Business, xxiv. 49; xxv. 121; xxvi. 66.
Call to the Heroic, xxiii. 233; xxiv. 183; xxvii. 174.
Changing Forms, xxii. 186.
Charm and Challenge of, xxviii. 130.
Christ Himself, xxii. 36.
Contrasted with Other Religions, xxvi. 119.
Criticism of, xxiii. 73.
a Death-conquering Religion, xxvii. 86.
Emancipation of, xx. 95.
Ennobling Ideals, xxv. 197.
Enriching Life, xxv. 150.
and Eschatology, xxviii. 90.
Essence of, xxvii. 131.
Ethical, xx. 90.
Evidence for, xxii. 87.
as Fellowship, xx. 14.
Finality of, xxi. 157.
Goodness with a *Plus*, xxvii. 58.
Historic, xxvii. 35.
Hopefulness of, xxvii. 153.
Insignificant Beginnings of, xix. 196.
Joy of, xxviii. 130.
and Morality, xxvii. 57.
Narrow Views of, xix. 184.
Only Power of Reconciliation, xxvi. 173.
and Other Religions, xix. 185.
Perfect Code of Ethics, xxv. 43.
Personal and Social, xxii. 178; xxiii. 170.
Philanthropic Results, xxv. 73.
Progressive, xxvii. 69.
Radiant, xxvii. 141.
Reinforcing the Claims of Righteousness, xxvii. 57.
Religion of a Person, xxvi. 117.
Power, xxvii. 32.

Christianity—*contd.*
not a Religion of the Weak, xxii. 150
Revelation of God in a Historical Personality, xxi. 19.
Searching Demands, xxiii. 85.
Spiritual Inheritance of, xxii. 78.
not Static, xxi. 158; xxiii. 74.
Transforming Human—
Relations, xx. 13.
Values, xx. 97.
Uniting Power, xx. 207.
Uplifting, xxvi. 82.
as 'The Way,' xxv. 212.

Christians—
Apathy of, xix. 76.
Attractive, xxviii. 175.
Charge of Unreality made Against, xxviii. 87.
Doing Greater Works than Christ's, xxii. 77.
as Exiles, xxiii. 58.
Experiencing Periods of Deadness, xxvi. 123.
Failings of, xx. 221; xxii. 155.
Identified with Righteousness, xxiv. 108.
Indifferent to Social Evils, xxv. 174.
Indolence of, xix. 76.
Lack of Proportion, xxviii. 86.
Light-bringers, xxi. 18.
Living Epistles, xxiv. 38.
Moulding Public Opinion, xxii. 203.
the Name, xx. 52; xxiv. 189.
Obscure, xx. 105; xxiv. 221; xxviii. 163.
Responsibility, xix. 76.
Salt of the Earth, xxviii. 44.
Servants of Christ, xxviii. 94.
Temple of God, xxiv. 126.
Unsympathetic, xxviii. 86.
Witnesses for Christ, xxiii. 209*; xxiv. 40, 42*; xxviii. 44, 129.
Worldly, xxii. 155; xxiv. 127.

Christlikeness, xx. 169, 186, 199; xxii. 135; xxiv. 42*; xxv. 193; xxviii. 80.*

Christmas—
a Season of—
Confidence, xxv. 126.
Expectation, xxv. 125.
Realization, xxv. 126.

Church—
Adaptability to Needs of Men, xxiii. 207.
Adventurous, xxiv. 38.
Attendance, xxiii. 208.

Church—*contd.*
Christ the Head, xx. 161.
and the City, xxvi. 224.
Conscience of the World, xxii. 201.
Contribution of the Nations to, xix. 175.
Divisions in, xxvi. 177; xxviii. 21.
Hindrance to Missions, xxii. 4, 145.
Pretext for Holding Aloof, xxiv. 156.
Extending the Boundaries of, xxvi. 143.
Fellowship, xxii. 97; xxiii. 112.
Fidelity in Spite of Discouragement, xxvi. 33.
of the Future, xix. 174.
God's Agent, xxvii. 215.
God's Help in Building up, xxiii. 125.
Healing Action of, xxvii. 109.
Historic Associations, xxiii. 111.
Hostility to, xix. 88.
in the House, xxviii. 151.
Immeasurable Element in, xix. 188.
Inclusive Fellowship, xx. 16.
Insignificant Beginnings of, xix. 183.
Internationalism, xxvi. 173.
as Leaven, xxvii. 224.
Loyalty to, xxiii. 73.
Lukewarm, xxviii. 35.
Membership Sought from Unworthy Motives, xxviii. 28.
Mission in a War-worn World, xxv. 105.
Mission of, xxvi. 6.
Organizations, Magnifying, xix. 139.
Outward Expansion and Inward Strengthening, xxvi. 143.
Permanence of, xxiii. 206; xxiii. 207.*
Place of Religious Privilege, xxiii. 110.
Potentialities, xxvii. 215.
Remitting and Retaining Sins, xxii. 202.
as Repairer and Restorer, xxvi. 172.
Reputation, Guarding, xx. 221.
and Revival, xix. 148.
Seeking Man for Himself, xxiv. 211.
Social Distinctions in, xxviii. 31, 160.
and Social—
Problems, xxiii. 26.
Reform, xxiii. 208; xxvi. 8.
Service, xx. 141.
Spending Ourselves for, xxiv. 212.
Spiritual Glow in, xxviii. 35.

Church—*contd.*
the Three Great Festivals of, xxii. 121.
Unity, xxii. 3, 63.
Waning Enthusiasm, xxvii. 213.

Circumstances—
Overcoming, xx. 30, 131, 226; xxiii. 155, 174; xxiv. 112, 205; xxvii. 148, 165; xxviii. 161.

Citizenship, xx. 93.
Duties of, xxviii. 58.
Heavenly, xx. 94, 137; xxiii. 59.
Responsibilities of, xxvi. 192.
Roman, xx. 94.

City—
of God, xx. 96; xxvi. 224.*
Visions of, xxvi. 181.
Godlessness of, xxvi. 223.
Ideal, xix. 208.

Civic Duties, xx. 96.
Regarded as Religious, xxvi. 191.

Civic Life, Hallowing of, xxvi. 191.

Civic Pride, xxvi. 191.

Civic Responsibility, xix. 200.

Civil Government—
Christian Duty to, xxviii. 54.
View of, xxviii. 53.

Civilization—
Contribution of Eastern Peoples to, xxv. 45.
Debt to Christ, xx. 54.
Hope of, xxviii. 125.
Material Conception of, xxviii. 126.
and Regeneration, xxviii. 127.
Symptoms of Decline, xxviii. 126.

Class Separation, xxvi. 173, 178; xxviii. 31.

Classification, Substitute for Knowledge, xxi. 39, 40.

Climbing, xx. 203.
Instinct, xxiii. 102.

Coals of Fire, xxviii. 48.

Collection, for Poor Christians at Jerusalem, xxiv. 134, 136, 141; xxviii. 141.

Colossian Heresy, xx. 132.

Colossians, Epistle to, xx. 132.
Contents, xx. 134.
Date and Place of Writing, xx. 133

Comfort—
Gospel of, xxvi. 3.☬
Ministry of, xxvi. 103.
Need of, xxvi. 3.

Comforter, The, xxiv. 14.*
Promise of, xxii. 84.

Coming to Christ, xxv. 102.
by Many Roads, xxi. 152.

Commandment, The New, xxii. 61.

Commandments of God, Obeying, xxiii. 59.

Commerce—
Consecrated, xix. 208.
Money-value Standard, xxv. 122.
and Religion, xxv. 119.

Commonality of Faith, The, xxiv. 221.☬

Commonplace—
Glory of, xxvii. 15.
Wonder of, xxi. 140.

Communion—
with God, xxviii. 10.*
Source of Serenity, xxiii. 38.

Compassion—
for Human Frailty, xxviii. 173.
for Sinners, xx. 77*; xxviii. 173.
for the World's Need, xx. 171.

Compensations, Divine, xxiv. 127; xxvii. 159.

Competition—
Christian, xxiv. 143.
Law of, xxviii. 103.
and the Law of Christ, xxviii. 105.
in Life, xxviii. 104.
in Nature, xxviii. 103.
Principle of Life, xxiv. 143.
Selfish, xxvii. 205.
Spoiling the Quality of Work, xx. 42.

Competitive System, Evils of, xxvii. 205.

Complexity of Life, xxiv. 169.

Compromise, xxiii. 91, 92.

Concentration, xx. 80, 83.
Religious, Difficulties, xxiii. 64.
Possibility, xxiii. 65.
Virtue, xxiii. 64.

Condemnation, Meaning of Term, xxvii. 113.

Conduct—
and Character, xxv. 169.
Christ and Human, xxv. 209.
after Christ's Pattern, xxv, 170.
Christian, xxv. 169.
Conventional Standard of, xxvi. 97.
Influence, xxv. 171.
Proportion in, xxviii. 23.

Confession—
of Christ, xxvii. 199, 210.
Necessary for—
Christ's Sake, xxvii. 201.
Our Own Sake, xxvii. 200.
the Sake of Others, xxvii. 200.
and Faith, xxvii. 199.

Confession of Sin, Unreality in, xxiii. 99

Confidence in God, xxiii. 38; xxiv. 17.

Conflict—
of Good and Evil, Abandoning, xxii. 64.*
Inner, xxvi. 58; xxvii. 105, 112.

Conformity—
Demand for, xxiv. 159.
in Religion, xxiv. 160.
to the World, xxviii. 7, 8.

Conscience, xix. 207.
Arguing with, xxiv. 175.
Christian, and the Civil Government, xxviii. 52.☬
Defective, xxiii. 94; xxiv. 19; xxv. 42.
Deliverance from Agony of, xxiii. 22.
Education of, xxv. 43.
Guidance, xxv. 166.
Happy, xxviii. 97.
Judge of Conduct, xxiv. 20.
Pain of the Awakened, xxvii. 109.*
Perversions of, xxv. 42.
Progressive, xxv. 44.
Purified, xxv. 165.
Reinforced by the Holy Spirit, xxvi. 75.
Silencing, xxv. 43.*

Conscientiousness in Work, xix. 209.

Consecration—
for Service to Man, xxii. 143.
of the Whole Life, xxii. 31; xxiii. 57, 65.

Conservatism, xxiii. 158.

Considerateness, xx. 109.

Consideration for Others, xx. 45; xxv. 37.

Contentment, xxv. 17.
Christian Grace of, xxiv. 141.
Secret of, xx. 123.

Contrition for Sin, xxiv. 132.

Controversy, Spiritual Danger of, xxviii. 175.

Conventional Religion, xxvi. 209, 216.

Conventionalism, xix. 199; xxviii. 7.

Conversion, xx. 173, 204; xxvii. 137.
Call to, xxv. 15.
Conditions of, xix. 31.
Consideration of One's Life, xxiii. 71.
Dating, xxv. 47.
not to be Despaired of, xx. 166; xxiv. 60.
Man's Part in, xxiii. 71.
Necessity, xxviii. 65.
Possibility, xx. 167.
Psalmist's Definition of, xxiii. 70.
Transformation of Energy, xx. 78.

Conviction—
Influence on Others, xxiv. 74.
Secret of Courage, xxiii. 38.
Way to, xxi. 164.

Convictions, Living Out, xxi. 188.

Corinthians, 2nd Epistle—
Analysis, xxiv. 8.
Background of the Crisis, xxiv. 6.
Interest of the Letter, xxiv. 7.
Paul and the Church at Corinth, xxiv. 3.
Paul's Correspondence with Corinth, xxiv. 3.
Sorrowful Visit and Letter, xxiv. 4.
the Super-Apostles, xxiv. 5.

Corner-stone, xxiii. 47.

Country, Love of, xxiii. 152,* 160, 162; xxiv. 179; xxvi. 186.

Courage—
Christian, xxvi. 39; xxvii. 167.
for Life, xxv. 171.*
from Sense of—
Christ's Presence, xxvi. 41.
Divine Fellowship, xxvi. 40.

Courtesies, of Love, xxviii. 33.

Courtesy, xxv. 18.
in the Home, xx. 223.
Necessity for the Christian, xx. 223.

Covenant—
the New, xxv. 190.
the Old, xxv. 189.
Sanctity of, xxv. 189.

Cradle, The, Groups around, xxiii. 212.

Creation—
Christ Instrument of, xx. 158.
Praise to God, xxiii. 229, 230.*
a Process, xx. 159; xxi. 9; xxiii. 7.
Sustained by Christ, xxii. 93.

Creative Evolution, xxi. 167.

Creed—
and Conduct, xx. 89; xxvii. 206; xxviii. 3.
Necessity of, xxvii. 207.

Creeds—
Insufficiency of, xxvii. 208.
Origin of, xxvii. 208.
and Practical Religion, xxvii. 209.

Critical Spirit, The, xix. 27; xxviii. 73.
Antidote to, xxviii. 76.

Cross, The—
Appeal of Personality, xx. 194.
bringing Assurance of Forgiveness, xxi. 46.
Awakening—
Consciousness of Sin, xxi. 46.
Sense of Guilt, xxv. 134.
Central Fact of Christianity, xxii. 213.
Convincing of Sin, xxiii. 139; xxvii. 119.
Dereliction of, xxiv. 107.
Efficacy, xxii. 48.
Finality, xxvii. 83.
Foreshadowed, xxvii. 83.
God's Cross, xxiv. 109, 231.
Judgment upon Sin, xxvi. 149, xxvii. 55.
Method in, xx. 194.

Cross—*contd.*
Heart of Christianity, xxi. 49.
and Human Misery, xxii. 172.*
Suffering, xxvii. 172.
Magnetism, xxii. 46.
Manifesting God's Love, xxii. 47.
Peace through, xxii. 195.
Power of, xx. 165.
Proof of God's Love, xxvii. 67.
not the Propitiation of God, xxiv. 108.
and Restoration, xxiii. 139.
Revealing—
Christ's Love, xxi. 187.
God's Love, xx. 165*; xxvi. 21; xxvii. 55.
the Nature of Sin, xxi. 187.
Sacrifice for Sin, xx. 196.*
Sacrificial Love, xxii. 196.
and Sin, xx. 193; xxii. 197.*
a Stumbling-block, xxvi. 125.
Testifying Worth of Man, xxi. 79; xxv. 73.
Tragedy of, xxii. 47, 183.
Triumph of, xx. 196.
Value of, xx. 198.
Way of, xxi. 160; xxvii. 80.

Cross-bearing, Joy of, xxii. 149.*

Crown of Thorns, xxii. 164.*

Crucifixion, Our Share in, xxii. 184.*

Cry for God, xxiii. 129, 132.*

Culture—
Failure to Produce Goodness, xxvii. 108.
Worshipping, xxvi. 66.

Cup—
Christ's, xxii. 153.*
of Life, xxii. 153.
of Trembling, xxvi. 107.
Use of the Figure, xxii. 153.

Cynicism, xix. 152, 165; xxiii. 105; xxv. 94.
in Modern Literature, xxiii. 43.

Danger, Spiritual, Facing, xxviii. 67.

Darkness—
Discovering God in, xxvi. 71.
and Light, xxi. 184.
Revelation of, xxvi. 70.
Spiritual, xx. 151.
Times of Spiritual, xxiii. 136; xxviii. 71.
Treasures of, xix. 38; xxiv. 206; xxvi. 70.

Dates, Memorable, xix. 63.

Days, Dark, xix. 63.

Dead, The—
in Christ's Keeping, xix. 220.*
Living, xxii. 24.
Union with, in Christ, xxii. 25.*

Death—
Abolished, xxii. 24.
Adventure of, xxiii. 26.
of a Christian, Influence, xxi. 209.
Conquered by the Resurrection, xxiii. 239.
Continuity of Life beyond, xxii. 67, 70; xxiii. 109.
Correcting our Judgments of Others, xxvi. 85.*
not the End of Life, xx. 167; xxii. 24.
Fear of, xxv. 195.
no Fear of, xxvii. 177.*
Gate of Life, xxii. 24,* 25, 38; xxiv. 84.
Illuminating Life, xxv. 51.
Illumined by Christ, xxv. 74.
Imminence of, Awakening Sense of God, xxiii. 23.
in the Light of God's Friendship, xxvi. 39.
Longing for, xx. 34.
Powerless, xxvii. 177.
Readiness for, xxiv. 113; xxv. 52.
Spiritual, xxvii. 93 [*See* Spiritual Death].
Surrender of Loved Ones, xxii. 138.*
Tyranny of, xxvi. 102.

Debt, xix. 82.
of Love, xix. 82.
to Parents, xxvii. 26.

Debtorship, xxvii. 25.

Debts, Money, xxviii. 58.

Decay—
Signs of, xix. 27.
Spiritual, xix. 27.

Decision, xix. 54.
for Christ, xxvii. 88.
Postponing, xxvii. 89.

Dedication, Returning to Place of, xxii. 11.

Deliverance—
Cry for, xxvii. 106.
a Witness to Hope, xxvii. 109.
Divine, xxiii. 16.
in Extremity, xxiii. 21.
from Sin, xxiii. 114; xxvii. 117.

Deliverers, Called from Obscure Places, xxv. 46.

Dependence on Christ, xxii. 94.

Depression—
Causes of, xxiii. 193.
Spiritual, xxvi. 24.
Trust in God, Cure for, xxiii. 194.

Detachment, xxvi. 31.

Deterioration, xxv. 229.
Unrecognized, xix. 26.

Development, One-sided, xix. 24.

Devotion to Christ, xx. 150; xxii. 21*; xxiv. 96.

Devotional Life, Method in, xxiii. 96.

Dew—
Formation of, xix. 37.
Silence of, xix. 37.
Symbol for God, xix. 37.

Difficulties, Intellectual, Hiding from God in, xxiv. 155.

Disappointments of Life, xxvi. 25.

Disarmament, Moral, xxvi. 219.

Discernment, Born of Love, xx. 19.

Disciples—
Fewness of Christ's, xxvii. 222.
Weak Faith, xxii. 134.

Discipleship, Badge of, xxvii. 124.

Discipline—
Failure of, xxvi. 86.
Need for, xxvii. 98.
Purpose of, xxiii. 170.
of Suffering, xix. 222; xxvi. 18.

Discouragement, xxvi. 48.
Business, xxvi. 49.
Hidden Blessings, xxvi. 49.
Overcoming, xxvi. 50.

Discouraging Others, xix. 30.

Discrimination, Moral, xxv. 178.

Dispersion, Jewish, xxvi. 186.

Dissatisfaction, xxi. 105, 117; xxvi. 54, 153.

Dissimulation, xxviii. 27.

Diversity and Unity, xxiv. 159.

Divided Self, xx. 125*; xxiv. 50; xxvii. 103, 105.

Divine, The, in the Human, xxiv. 130.

Divine Discontent, xix. 69; xxiii. 149, 181, 212; xxiv. 219.

Divine Economy, The, xxi. 143.

Divine Examination, and Guidance, xxiii. 186.

Divine Ideal, The, xxiv. 218.

Doctrines, Testing, xxi. 212.

Doing and Knowing, xxi. 166, 167,* 168; xxii. 131.

Door—
as Opportunity, xxi. 217.
as Welcome, xxi. 219.

Double-mindedness, xxiii. 92.

Doubt—
of God's Goodness, xxii. 17.
Love, xxvi. 146.*
Honest, Church's Attitude to, xxii. 205.
Religious, xix. 141.

Dreams, xix. 52.
and Action, xxi. 13.
and Duties, xxviii. 138.
God's Answer to Our, xxviii. 138.
of Life, xxviii. 137.
Power of, xix. 51.

Drink-evil, xxv. 36; xxviii. 98.
Duty of the Christian in Regard to, xxviii. 99.

Drudgery, xx. 100.

Drunkenness, Vice of, xxv. 35.

Duties, Each Day's, xxi. 116.

Duty—
Call of, xxii. 19.
Changed into Delight, xxiii. 69.
Devotion to, xxvi. 34.*
Loved, xxiii. 70.*

Dying—
with Christ, xxii. 39.
to Live, xxvii. 86.
to Sin, xxvii. 91.

Early Church—
Courage and Confidence of, xxiii. 237; xxiv. 17; xxvii. 212.
Developing Conception of Christ, xx. 156.
Fellowship, xx. 11, 15; xxiv. 235.
Joy of, xxviii. 130.
Religious Language, xx. 52.
and the Second Advent, xxv. 125.

Earnest of the Spirit, xxiv. 27.

Ecclesiastical Organizations, xix. 139.

Edifying and Pleasing, xxviii. 107.

Edom and Israel, xix. 86.

Effort, Necessity of, xx. 88.

Election—
Doctrine of, xxvii. 160, 162.
Positive Aspect, xxvii. 163.
for a Purpose, xix. 103.
for Service, xxvii. 162.

Eloquence Creating Sense of Power, xxv. 90.

Employees, Duty to, xxviii. 60.

Encouragement, xix. 30; xxviii. 168.
Effect of, xx. 223; xxvii. 24.

End of Life, Disclosing Character, xix. 146.

Endurance, xx. 26.

Enthusiasm—
Defensive Power, xxviii. 34.
Religious, Dwindling, xix. 170.

Environment—
Influence, xxi. 59.
Overcoming, xx. 131; xxviii. 10.

Envying the Prosperity of Others, xxviii. 41.

Epænetus, xxviii. 155.

Epaphroditus, xx. 63.

Equality, True, xxvi. 196.

Esau, xix. 214.
Profane Person, xix. 215; xxvii. 188.

Escape—
from Moral Dangers, xix. 190.
Perils, xxiii. 113.
Self, xxiii. 114.

Essenes, Separation from the World, xxvi. 120.

Eternal Life, xxi. 153.
in Christ, xix. 220.
Faith in, xxv. 197.
Gift of Christ, xxii. 23.
God, xxvii. 95, 97.
Here and Now, xx. 72, 200; xxi. 154; xxii. 24*; xxvii. 96.
Present and Future, xxii. 163; xxvii. 143.

Ethical Progress, xxvii. 220.

Evangelism, Need of Personal, xxv. 140.

Evangelization of the World, xix. 186.

Evil—
Attitude of Fear towards, xxviii. 28.
Christ's Method of Dealing with, xxviii. 50.
Conquest of, xxviii. 49.
Displaced by Good, xxvi. 161; xxviii. 51.
Euphemisms Concealing Ugliness of, xxiv. 32; xxv. 179.
Hatred of, xxviii. 29.
Necessary for the Sake of Good, xxvi. 77.
Origin of, xx. 163.
Permitted by God, xxvi. 77.
Problem of, xxvi. 76.
Regarded as an Intellectual Problem, xxviii. 29.
Unseen Forces of, xxvii. 178.

Evolution—
and Christ, xxi. 130.
of Man, xxv. 99.

Example, Influence of, xxv. 173.

Exclusiveness—
Characteristic of Ancient World, xx. 175.
Religious, xx. 176.

Excuse(s), xxvii. 46.
for Indifference to Religion, xxiv. 61.

Exile, The, xxiii. 152.
Effect on the Jewish Nation, xxvi. 152.
Return from, xxvi. 16.

Exodus, The, xxiii. 14.

Expectancy—
Christian, xix. 219.
Spirit of, xxv. 125.

Experience—
and Adventure, xxiii. 157.
Argument from, xxi. 206, 210.
of Christ, Growing, xxvi. 185.
Personal, xxii. 157; xxv. 78; xxvi. 140.
Christian, xx. 156.
Decisive Note in, xxvii. 87.
Evangel of, xx. 27.
of God, Personal, xxiv. 17.
Growing, xxvi. 185.
and Hope, xxvii. 65.
Individual, Reinforced by that of the Race, xxv. 196.
Personal, Falling Back upon, xxi. 208.
More Important than Creed, xxvi. 217.
Testimony of, xxi. 156.

Experiences of Life, Testing, xx. 71.

Expert(s)—
in Goodness, xxviii. 164.
Tyranny of, xxi. 176.

Extremity, Man's, God's Opportunity, xxvi. 95.*

Eyes of Christ, xxiv. 68.

Face—
of Christ, xxiv. 68; xxviii. 174.
Index of Character, xxiv. 69; xxviii. 12.
Transfigured, xxviii. 174.

Faction, Spirit of, xx. 42, 44.

Failure—
Seeming, xxiii. 142.
Success of, xxv. 136; xxvi. 93.
Utilizing, xxiii. 151; xxvi. 95.

Fainting, xxiv. 58.
Causes of, xxiv. 59.
Remedies for, xxiv. 60.

Fairness towards Others, xxv. 170.

Faith—
Act of Will, xxii. 10.
Certainty, xxi. 157.
in the Coming of the Kingdom, xxiv. 88.
Confident in Life's Storms, xxvi. 57.*
Consequences of, xxviii. 127.
Defiant, xix. 155.

Faith—*contd.*
of the Discoverer, xxiv. 85.
Exultant, xix. 156.
of Friends, Influence, xxi. 60.*
of Friendship, xxiv. 86.
Genesis of, xxvii. 224.
in God, Born of Affliction, xxiii. 115.
Remedy for Trouble, xxii. 65.
in God's Goodness, xxv. 160.
the Heaven-born Logic of, xix. 154.
Immutable, xxiii. 116.
Influence, xix. 16.
Living, xxviii. 64.
Living by, xxv. 229.
Lost, xxi. 185; xxii. 187.
in Man, Loss of, xxiii. 43.
Saving Power, xxii. 201.
Nothing Impossible to, xxi. 65.*
Partial, xxvi. 200.
Patience of, xxv. 148.
and the Problem of Suffering, xxiv. 87.
in the Redeeming Love of God, xxvii. 59.
Serenity of, xxiii. 39.*
Simplicity of, xxvii. 197.
Strengthening Power of, xix. 12.*
Triumphant, xix. 31; xxiii. 238.
Venture, xx. 30, 64; xxiv. 86.
Without Sight, xxii. 208.
Working Value of, xx. 88.
that Works, xxiv. 72.

Faithfulness to Early Vision, xxvi. 34.

Fall of Man, xxvii. 75.
and Redemption of Christ, xxv. 24.

Family, Duty to, xxviii. 59.

Family Life, Need of Forbearing Love in, xxviii. 31.

Family Religion, xxviii. 32, 153.
Fruitfulness of, xxviii. 152.
Method in, xxviii. 151.
Reasonableness of, xxviii. 151.

Family Worship, xxviii. 152.

Farewell, Sadness of, xxvi. 223.

Fashion, Tyranny of, xxviii. 7.

Fasting, xix, 42.
as Abstinence, xxvi. 170.
Dangers, xix. 44.
Freeing the Soul, xix. 43.
as a Principle of Action, xxvi. 170.
Purpose of, xxvi. 169.

Fasting—*contd.*
for the Sake of Others, xxvi. 169.
a Seeking after God, xix. 43.

Fatherhood of God, xxi. 17.
and Equality, xxiv. 66.

Fear—
Banishing of, xxv. 193.
Bondage of, xxvii. 134.
Characteristic of Paganism, xxvii. 134.
of the Future, xxv. 195.
Victory over, xxvii. 175.

Fear of God, xxv. 71; xxvii. 42.
Banishing Fear of Man, xxv. 72.
First Principle of Right Living, xxiii. 35.
Reverential, xxiii. 34, 134.

Feeding of the Five Thousand, xxi. 138, 141, 143.

Feelings, Inexpressible, xxiv. 195.

Fellowship—
with Christ, xx. 149.*
of Christ's Sufferings, xx. 170.
in the Early Church, xx. 12; xxiv. 235.
with God, xxiii. 216.
of the Holy Spirit, xxiv. 234, 235.
Meaning of Term, xx. 14.
with the Natural World, xxiii. 214.
with People, xxiii. 215.

Fellow-workers with God, xx. 56; xxi. 129*; xxii. 106; xxiii. 7; xxiv. 109; xxvi. 159.

Fiction, Impure, xxiv. 174; xxv. 180.

Fight against Evil, xix. 90.

Finality of the Christian Faith, xxi. 157.

Flock, Christ's, xxii. 3.

Following Christ, xxi. 113.*

Forbearance, xx. 108; xxvii. 29.
in Social Life of the Church, xxiv. 153.

Force and Love, xxii. 123.*

Forgetting—
as Condition of Progress, xx. 87.
and Remembering, xx. 88.*
Things Behind, xx. 85.*

Forgiveness—
Certainty, xxiv. 24.
and the Consequences of Sin, xxv. 23.
Cost of, xxiii. 139.
and Fear, xxiii. 132.
Freeness of, xxvi. 69.
Fullness of, xxvi. 69.
God's, Contrasted with Man's, xxvi. 154.
Gracious, xxviii. 25.
Hardness of, xx. 210.
Human, xxii. 201; xxiii. 13.
of Injuries, xx. 211*; xxv. 38.
Joy of, xxv. 102.
in the Light of God's Friendship, xxvi. 38.
and the Moral Law, xxvi. 68; xxvii. 55.
Nature of, xxiii. 132.
Personal and Social, xxiv. 29.
of Self, xx. 211.
of Sin, xix. 128; xx. 106; xxii. 48.
Cost of, xxiii. 53.
Joy in, xxiii. 54.
Transfiguring Life, xxvi. 68.
Unreserved, xxvi. 144, 155.*
Wonder of, xxiii. 133; xxvi. 67.

Forgiving, Blessedness of, xxiv. 31.

Formalism, xxvi. 16; xxvii. 98.

Forsaking Christ, xxi. 159.

Fortitude, xxii. 64.

Forward Look, xxi. 64.

Fragrance of Life, xxii. 30.

Free Will, xxvi. 17, 20; xxvii. 184.
Certainty of, in Christ, xxiv. 22.
and Sovereignty of God, xx. 159.

Freedom, xx. 94.
of Choice, xix. 54.
through Christ, xx. 152; xxi. 192.
not Licence, xxiii. 67.*
Limitations of, xxiii. 67.
of the Spirit, xxvi. 96.
Unwanted, xxvi. 199.

Friend—
Comfort of, xxiv. 129.
God's Gift, xxii. 138.*

Friends—
of Christ, xxii. 104.*
Counsel of, xxv. 165.
Faith of, xxv. 165.

Friends—*contd.*
Influence of, xx. 28.
Loyalty to, xxviii. 59.

Friendship—
of Christ, xxii. 102.
of God, xxvi. 38.
Need for Reserve in, xxv. 232.
Redemptive, xxii. 103.
and Service, xxii. 102.
Transforming Influence, xxiv. 54.

Frivolity, xxi. 133.

Fruitfulness, xxii. 95.

Fundamentalism, True, xxvii. 130.

Future—
Builders of, xxvi. 150.
in God's Care, xxvi. 114.
Predictions of, xxvi. 150.
Trustful Spirit towards, xxii. 55.

Future Life [*See also* Heaven]—
Doctrine in O.T., xxii. 66.
Personality Unchanged, xxii. 193.
Progress in, xxii. 67, 70.*

Galilee, Enervating Climate, xxii. 133.

Gambling, xix. 172.

Garden—
of Eden, xxii. 147.*
of Gethsemane, xxii. 147, 153.
of the Sepulchre, xxii. 148.

Gentleman, Word Debased, xxv. 180.

Gentleness—
of Character, xx. 109.
of Christ, xxiv. 151.
Consideration for Claims of Others, xxiv. 153.
Meaning, xxiv. 151.

Gift, God's Unspeakable, xxiv. 148.

Giving—
Cheerful, xxiv. 147.
Christian, xx. 96.
through Compulsion, xxiv. 146.
Determined by Conscience, not Emotions, xxiv. 136.
Grace of, xxiv. 136.
Gracious, xx. 20, 128.
Inspired by Love, xxviii. 24.
and Receiving, xx. 127.
Reluctant, xxiv. 146, 149.*
Systematic, xxiv. 147.
Valueless without Love, xxiv. 149.

Gloominess, xxii. 21; xxvi. 49.
Alienating Others, xx. 222.

Gnosticism, xx. 177.

God—
All-pervading, xix. 49.
Apparent Inaction, xxvi. 209.
the Bridge-Builder, xxvi. 176.
Builder, xxiii. 123, 124.
Call of [*See* Call of God].
Care, xxvi. 26.*
Changeless, xxv. 130.
Character, xxiv. 12.
Choosing Us, xxvi. 63.
Christlikeness, xxi. 195.
Claim of, xxv. 39.
Comfort, xxiv. 12.
in the Common Things, xx. 59.
Companionship, xxvi. 21, 40.
Compassion, xxvi. 227.*
Completing His Work, xx. 17.
Conception of, Influence on Life, xxiv. 12.
Creative Activity, xxi. 168.
in Daily Life, xxiii. 108; xxiv. 130.
Difficulties of, xxvii. 190.
Endlessness, xix. 16.
Faith in Man, xxvi. 98.
Saving Power, xxi. 103.
Faithfulness, xxiii. 210; xxvi. 28.
Father of Jesus, xxviii. 121.
Filling the Whole of Life, xxv. 54.
Fleeing from, xix. 97; xxiii. 174.*
the Love of, xxiii. 179.
For Us, xxvii. 167.
Forbearance, xxvii. 171.
Forgetting Sin, xxvi. 144.
Forgiveness of, xix. 128.*
Forgiving and Forgetting Sin, xix. 128.
Friend, xxvi. 37.
Gift of His Son, xxi. 89.
Glory, xxv. 48.
Goodness of, xix. 132.
Challenged, xxii. 17.
Graciousness, xix. 15.
the Great Misunderstood, xxv. 11.⸸
Greatness, xxiii. 223.
Comfort of, xxiii. 224.*
Guidance, xxii. 45,* 223*; xxv. 166; xxvi. 17.
Hatred of Sin, xxvii. 43.
Help of, xxiii. 45; xxvi. 42.
Hidden, xxvi. 78; xxvii. 193.
Hiding from, xix. 97.
Hold of Us, xxii. 45; xxvii. 98.
Holiness, xxiii. 137; xxv. 124; xxvi. 168.
our Home, xxv. 130, 178; xxvi. 187.

God—*contd.*
Hopefulness of, xxvi. 98; xxviii. 123.
Humanity of, xxvii. 192.
Ignoring, xix. 103.
Immanence and Transcendence, xxiii. 131, 223; xxv. 115; xxvii. 111.
Individualizing Love, xxv. 138*; xxvi. 92; xxvii. 181.
Inescapable, xxiii. 178.
Inexhaustible, xix. 16.
Insistent Call of, xxii. 222.
Interest in the Individual, xxiii. 168, 198.
Jealousy, xxiv. 168.
Judge, xxv. 198.
Judging Continually, xix. 82.
the Oppressor, xxvi. 205.
Keeping, xxiii. 107, 190.
King, xxvi. 112.
Knowing Man's Heart, xxv. 221.
Knowledge of—
[*See* Knowledge of God].
Man, xxiii. 173.
Law-Giver, xxv. 199.
Leading, xxvi. 17, 113; xxvii. 129.*
Liberality, xxi. 103.
Liberator, xxiii. 15.
as Light, xxviii. 119.
Limiting, xxv. 13.
Localizing, xix. 99; xxvi. 61.
Longing for, xxiii. 129; xxvi. 7, 110.
Personal Fellowship with, xxii. 190.
Lost Sense of, xxv. 40.
as Love, xxiii. 137; xxiv. 232,* 233; xxviii. 120.
Loving Importunity of, xxvi. 212.
Majesty, xxv. 130; xxvi. 27.
Mercy [*See* Mercy].
Mother-love of, xxvi. 226.
Moulding Man, xxvii. 195.*
Nature, xxvi. 19; xxviii. 117.
of Nature, xxvi. 26.
Nature and Worship of, xxi. 106.⸸
Nearness, xix. 15; xxiii. 173; xxv. 13; xxvi. 37.
Neglecting, xx. 72.
Offering our Best to, xix. 217.
Omnipotence, xxv. 225.
Omnipresence, xix. 96; xxi. 107; xxiii. 175, 178.*
Omniscience [*See* Omniscience of God].
Over-ruling All, xx. 160.*
Patience with Man [*See* Patience]
Perfecting Man, xx. 17; xxiii. 172; xxv. 86.
Permanence, xxv. 53.
Personal, xxi. 108; xxv. 41; xxvi. 117.
Power of, xix. 224.

God—*contd.*
Promises, Faith in, xxvii. 58.
Providence, Trust in, xxii. 19.
Purpose for our Lives, xxiii. 170.
Pursuing Man, xix. 98.
Refuge, xix. 133.
no Respecter of Nations, xxv. 45.
Respecting Man's Freedom, xix. 223; xxi. 114; xxvi. 17, 42, 80, 90.
Response to Man's Cry, xxiii. 131.
Return to, xxvi. 57.
Revelation in—
Experience, xxvi. 21.
History, xxvi. 20.
Nature, xxvi. 19.
Righteousness, xxiii. 137; xxvi. 204; xxviii. 119.
our Rock, xxv. 131.
Sculptor, xxvii. 146.
Search for, xxvi. 79.
Seeking—
Man, xxi. 101, 110, 151; xxv. 85, 157; xxvi. 21, 59, 214; xxvii. 136.
Man's Love, xxvi. 205, 206.*
Self-revelation, xxi. 19, 34; xxvi. 157.
Severity of, xxvii. 37.
Sharing—
Human Suffering, xxiv. 66, 77; xxvi. 21, 131, 206.
Man's Lot, xxv. 69.
Shepherd, xxvi. 18.
our Sin-Bearer, xx. 195.
Slowness, xix. 145; xxv. 98, 146.
Sorrowing with Men, xxvi. 130.
as Spirit, xxi. 107; xxviii. 118.
Suffering, xxvii. 152.
Supreme over Evil, xxvi. 76.
Sympathy, xxii. 48.
Trust in, xix. 200.
no Unfinished Work with, xxvii. 153.
Unhasting, xxv. 146.
Unity of, xxvi. 27, 60.
Involves Unity of the Race, xxvi. 62.
Makes the Universe a Cosmos, xxvi. 61.
Universality of, xix. 100; xxv. 41.
Unobtrusiveness, xx. 59.
Unsparingness of, xxvii. 172.
Vanguard and Rearguard, xxvi. 112.⸸
Waiting upon, xix. 142.
Work, Perfection, xx. 220.
Working, xxi. 128, 130.
according to Plan, xxv. 142.
Worship of, xxi. 108.
Zeal, xxv. 84.

Gomer and Hosea, xix. 4.

Good—
that Harms, xxviii. 85.
Latent in Man, xxvii. 104.

Good Samaritan, Parable of, xix. 51.

Good Will, xxv. 188.*
to Men, xxiv. 102; xxv. 27, 29.
Spirit of, xxv. 186; xxvi. 218; xxviii. 61.

Goodness—
Attractive, xx. 222; xxii. 30; xxvi. 171; xxvii. 141.
Conventional, xxvi. 97.
Emotional, xix. 20.
Half-hearted, xxviii. 165.
Importance, xx. 122; xxviii. 164.
Striving to Attain, xx. 187.
Transient, xix. 20.
without Trying, xxvii. 195.
Unattractive, xx. 22.
Unobtrusive, xx. 105; xxiv. 222.

Gospel—
Adapted to the Situation, xxvi. 111.
of Christ, xxvii. 12.
Communal Aspect of, xxvii. 35.
Elaborated into Law, xxiv. 103.
Enduring, xxvi. 13.
Enlargement, xxiii. 83.
Entrusted to a Little Company, xxiv. 70.
Familiarity with, Deadening Appeal, xxviii. 129.
of Freedom, xxvi. 195.
of God, xxvii. 11.
in History, xxvii. 183.Ψ
Narrow, xxiii. 84.
News about God, xxvii. 13.
Objective Aspect of, xxvii. 34.
Obligation to Share, xxvii. 26.
Penetrating Power of, xxviii. 159.
as a Personal—
Concern, xxviii. 178.
Conviction, xxviii. 177.
Experience, xxiv. 73; xxvii. 36, 52; xxviii. 176.
Power of God, xxvii. 30.
Unto Salvation, xxvii. 31.
Proclaiming, xxvii. 14, 216; xxviii. 134.
Simple, but not Easy, xxiv. 104.
Simplicity of, xxiv. 102.
Simplified by Christ, xxiv. 103.
Threefold. xxvii. 34.
Unifying, xxviii. 160.
Universality, xxvii. 20.

Gospels—
Differing Presentations of Christ, xxvii. 51.
Incomplete Record of Christ's Life, xxii. 226.

Gospels—*contd.*
Picture of Christ, xx. 32.
Trustworthiness, xxii. 211.

Government—
a Burden, xxv. 81.
Requires Men of Character, xxv. 179.

Grace—
Beauty of Character, xxiv. 226.
Charm, xxviii. 173.
of Christ, xx. 122, 222; xxiv. 224, 229; xxviii. 172.
Creative Activity of God, xxiv. 234.
Meaning, xxiv. 223.
Mystery of God's Ways in, xxvii. 229.
Reign of, xxvii. 78.
Saved by, xxiv. 230.
Triumph of, xxvii. 77.
Universality of, xxvii. 78.

Grace of God, xix. 198; xxi. 31; xxiv. 35, 201; xxvii. 18.
and Sin, xxiv. 202.
and Suffering, xxiv. 203.
Sufficiency, xxiv. 204.*
and Temptation, xxiv. 203.

Graciousness—
Christian, xx. 20.
in Public Worship, xxviii. 175.
in Religious Discussion, xxviii. 175.

Gratitude, xx. 115.*
to Christ, xx. 70.
to God, Inspiration of Service, xxviii. 4.
for God's Gifts, xxiii. 210.*

Great Personalities, Influence of, xxv. 172.

Greece, Christ and the Religion of Ancient, xxvi. 121.

Greek Inquirers, xxii. 33, 35.*

Group Mind, Moralizing the, xxviii. 71.

Growth—
in the Knowledge of Christ, xx. 149.
Spiritual, xx. 147, 174.
Involves Suffering, xxvi. 108.

Guidance, xxvii. 127.
Divine, xxv. 167; xxvi. 17, 72.Ψ
Conscious, xxvi. 74.
Receptiveness to, xxvi. 75.
Unconscious, xxvi. 72.
Need of, xxi. 215.

Habakkuk, Book of—
Contents, xix. 135.
Literary Problem, xix. 135.
Message, xix. 137, 140.

Habit, Power of, xxvi. 165.

Haggai, Book of—
Author, xix. 167.
Message, xix. 169.
Period, xix. 168.
and the Rebuilding of the Temple, xix. 167, 170.

Half-heartedness—
Danger of, xxvii. 27.
in Religion, xxiii. 89.

Hand, God's, xxvi. 91.

Handicaps of the Soul, xxvii. 113.

Happiness—
Duty of, xxiii. 156.
not an End in itself, xxiii. 202.
Gift of God, xxiii. 128.
found in Life's Common Blessings, xxiii. 202.
and Peace, xx. 214.
found in Service, xxiii. 203.

Hardness—
Alienating Others, xx. 221.
Spirit of, xxv. 38.

Harmony, xix. 71.

Harshness, xxi. 183.

Harvest—
Joy of, xxv. 74.
Gratitude to God, xxv. 76.
Hope Fulfilled, xxv. 75.
Nature's Beauty, xxv. 75.
Wants Supplied, xxv. 76.
Spiritual, xxi. 116.

Haste—
Deliverance from, xxv. 148.
and Faith, xxv. 145.Ψ
of the World, xxv. 147.

Hate, xxiii. 165.

Healing—
in Christ's Wounds, xxvi. 135.
of the Man Born Blind, xxi. 205, 217.

Health—
Spiritual, Christ's Offer of, xxi. 126.
Self-protective, xxiii. 93.

Hearing, and Not Doing, xxv. 50.

Heart—
Believing with the, xxvii. 204.
Enlargement of, xxvi. 183.
O.T. Meaning, xxiii. 61; xxvi. 183.
Peril of the Unguarded, xxvii. 114.

Heaven, xx. 169.*
Activity, xxi. 129.
Christ there, xx. 207.*
Citizens of, xx. 94.
Contemplation of, xxviii. 38.
Inadequate Conceptions of, xxvi. 182.
Recognition in, xx. 103*; xxii. 68.
Reunion in, xxviii. 152.
Service in, xxvi. 203.

Heavenly World, Inspiration of Service, xx. 98.*

Heavens, Message of Order and Guidance, xxvi. 19.

Heavy-laden, Rest for, xxvi. 48.

Hebrew Art and Music, xxv. 215.

Help of God, xxvi. 42.

Heredity—
Inadequate to Explain Greatness, xxiii. 226.
Influence of, xxi. 58.
Overcoming, xxv. 204.

Hezekiah, Letter of Sennacherib to, xxv. 219.

Hidden, The, Challenge of, xxvi. 71.*

Hidden Life of the Christian, xx. 205.

Hiding, God's, xxvi. 78.

Hills, Call of, xxiii. 102.

Historic Jesus, Need of, xxiv. 98.

History—
Mystery of God's Ways in, xxvii. 229.
Revelation of God, xxvi. 20.
Turning-points in, xxi. 51.

Holiness—
Beauty of, xxiv. 36.
Usableness, xxvii. 22.
in Worship, xix. 209.

Holy Communion—
Divine Initiation of, xxi. 148.
Many-sided Service of, xxi. 147.
Pledge of Forgiveness, xxi. 148.

Holy Spirit—
Author of Wisdom, xxv. 92.
Convincing of—
Judgment, xxii. 115.
Righteousness, xxii. 114.
Sin, xxii. 113.
Discernible in its Effects, xxi. 86.
Enfranchisement, xxiv. 51.
Fellowship of, xxiv. 232, 234, 235.
Fruit of, xxvii. 139.
Gifts of, xxv. 92.
Guidance, xxii. 119; xxiii. 198; xxvii. 127.
Given to Save us from Sinning, xxvii. 128.
no Substitute for our own Activities, xxvii. 128.
Imparting Power, xix. 195,* 205; xxii. 86; xxv. 184.
Influence on Moral Life, xxv. 182.
Inspiration, xxi. 98.
Inspiring Joy, xx. 107.*
Interpreting Christ, xxiv. 66, 232.
Keeping Channels Open for, xix. 224.
Life-giving, xxiv. 45.
Meaning, xxi. 98.
Mysterious Working, xxi. 86.
Outpourings of, xxv. 183.
Power of, xix. 224.
God, xxi. 99.
Purifying, xxvii. 139.
Reception of, xxi. 85.
Source of—
Enlightenment, xxii. 85.
Human Aspiration, xxii. 120.*
Testimony, xxii. 109.
Threefold Witness of, xxii. 113Ψ.
Unity of, xxi. 99.
as Wind, xxi. 84.
and the World, xxii. 85.

Home—
in Bethany, xxii. 12.
Christian, xxvi. 106.
Influence, xxi. 21.
Consecrated, xix. 210; xxii. 15.
Duties, Fulfilling, xxii. 178.
Love in the, xxviii. 62.
Religion in the, xx. 28.
Responsibilities and Rewards, xxiii. 25.
of the Soul, xx. 207.*
Source of Happiness, xxiii. 32.

Homesickness of the Soul, xix. 124.*

Hope—
Born of Experience, xxvii. 65.
Christian, Definition, xx. 167.
of Christlikeness, xxvii. 154.
of Immortality, xx. 169.
in Man, xx. 168.
of Personal Holiness, xx. 168.
of the Redemption of the World, xx. 168.
Root-meaning, xxviii. 38.
Saving Power, xxi. 56.

Hopefulness—
Christian, xxii. 128; xxvii. 157.
for the Church, xxviii. 125.
Influence on Others, xxvi. 167.
for Ourselves, xxviii. 125.
for the World, xxviii. 125.

Hopes, Eventual Fulfilment, xxv. 206.

Hosea—
Domestic History, xix. 4, 9.
Gospel of, xix. 8.
Mystic, xix. 8.
Prophet of Love, xix. 10.

Hosea, Book of, xix. 3.
Memorable Sayings, xix. 7.
Message, xix. 5.
Oracles, xix. 5.

Hospitality—
Christian, xx. 140.
Corporate, xxviii. 39.
Duty of, xxviii. 39.

House, Earthly and Heavenly, xxiv. 83.*

House of God, Joy of, xxiii. 109.Ψ

Human Life—
Apparent Waste in, xxiv. 121.
Brevity, xxvi. 13.
Personal Factor in, xxiii. 168.
Pre-eminence of God in, xxv. 26.

Human Nature—
Cynical View of, xxiii. 43.
Highest Medium of Revelation, xxiv. 39.

Humanity—
of Christ, xxvi. 126.
Love of, xxiv. 181.
Oneness of, xix. 185.*

Humility, xix. 39, 117, 127; xx. 43, 48; xxi. 138.
Attainment, xxviii. 18.
Christian, xxviii. 16.
a Christian Grace, xx. 50.
False, xxviii. 16.
Pre-Christian Ideal, xxviii. 17.
Source of, xx. 50.

Hunger of the Soul, xxi. 149.

Hurry, xxii. 19; xxv. 147.

Husbandhood, Metaphor of, xix. 6.

Hymns of the Church, xxiii. 154.

Ideal—
Carrying out, xxv. 197.
Decay of, xix. 50.
Disturbing Life, xxv. 63.
Influence on Character, xxvi. 168.
Lost, xxiv. 55.*
Loyalty to, xxiv. 220.
Power of, xix. 50.
Value of Effort to Attain, xxvi. 94.

Ideal King, Psalmist's Conception of the, xxiii. 26.

Idealism, Decay of, xix. 50.

Ideals—
Influence, xxiv. 52.
Losing, xix. 28, 171; xxii. 50; xxvi. 184.
Surrendered, xix. 165.*

Idolatry, Sin of the Prosperous, xxv. 32.

Idols, Worship of, xxv. 32; xxvi. 65.

Ill-Health, Restriction of, xx. 225.

Immanence, xxvii. 111.

Immanuel, xxv. 67.

Immortality—
Assurance of the Spirit, xxvii. 117.
Based on Value of Personality, xxi. 132.
Certainty of, xxiv. 24.
of Fellowship with God, xxvi. 148; xxvii. 73.
Holy Spirit the Pledge of, xxiv. 28.
Incentive to Social Service, xxii. 136.
Instinct of, xxiii. 211.
Intimations of, xxi. 154.
as Opportunity, xx. 74.
and Permanence of—
Goodness, xx. 74.
Spiritual Values, xxii. 39.
a Present Attainment, xx. 200.
a Present Possession, xx. 73.
a Quality of Life, xx. 39.

Imperialism, Christian, xxiii. 162.

Importunity of God, xxvi. 212.

Impurity of Talk, xx. 224.

Incarnation, xxi. 11; xxiii. 213*; xxvii. 12.*
Consecrating Daily Life, xxvii. 16.
Elevation of Human Nature, xxv. 73.
Hallowing the Body, xxi. 27.
Joy of, xxi. 197.
Naturalness of, xxv. 68.
Significance, xx. 189.

Incompleteness, Life's, xx. 16.

Indifference—
Giving Pain, xxiii. 15.
to God's Cause, xix. 88, 89.
to Religion, xxv. 11.

Indignation, Righteous, xxviii. 30.

Individual, The—
Christ's Care for, xxi. 213.
God's Care for, xxv. 138; xxviii. 82.
Importance of, xxv. 138.
Value of, xxv. 140.

Individualism, xxii. 7.

Individuality, God's Recognition of, xxvi. 53.

Industrial Relations, xix. 74.

Indwelling of Christ, xx. 31, 172.

Inertia, xix. 170.
Spiritual, xix. 164.

Infirmity, Discipline of, xxiv. 197, 201.

Influence, xx. 60, 82; xxvi. 180.
of Character, xxviii. 80.
Christ Source of, xx. 62.
of Christian Life, xx. 169; xxii. 31.
Conscious, xxviii. 79.
Persistence of, xxviii. 81.
Unconscious, xxviii. 79.

Ingratitude, xx. 128.

Injuries, Forgiveness of, xxviii. 48.

Injustice, Social, xix. 68.

Innocence, Loss of, xxvii. 94.

Insensibility, xix. 29.

Inseparable Love, xxvii. 176.

Insight, Hours of, xxvii. 79.

Insignificance, Sense of, xxvi. 24, 146.*

Insignificant, The, Christ's Attitude to, xxi. 140.

Inspiration in Art, xxv. 182.

Instincts, Unreliable as Guides of Conduct, xxiii. 55.

Instruments—
God's, xxiv. 131.
Need of, xxvii. 217.

Integrity, xxiv. 38.
Individual, xxv. 179.

Intellect—
Misuse of, xxv. 22.
and Religion, xx. 143; xxv. 20.

Intellectual Life, Awakening, xx. 73.*

Intention, in God's Sight, xx. 10.

Intercession, xx. 15.*
for Loved Ones, xxii. 139.*
Ministry of, xxviii 102.
Passion in, xx. 171.
Power of, xxii. 137.

Intercourse between Earth and Heaven, xxi. 66.

Interdependence, National, xxv. 176.

Internationalism, xxiii. 162.

Intervention, Divine, xxiii. 46.

Introspection, xxiii. 187; xxiv. 213.

Isaiah—
Call of, xxv. 47, 51.
Life and Work of, xxv. 4.
Message to the Godly Remnant, xxv. 141.
and the New Testament, xxvi. 228.†
Vision of—
the Ideal State, xxv. 178.
Peace, xxv. 107.
a Transformed World, xxv. 25.

Isaiah, Book of, xxv. 3.
Deutero-Isaiah, xxv. 7.
Structure, xxv. 3.
Trito-Isaiah, xxv. 10.

Isolation, xx. 100; xxiii. 191.
Spiritual, xxvi. 54.

Israel—
and Assyria, xxv. 87.
Called to be Separate, xxiv. 123.
Conception of God, xxvi. 51.
and Edom, xix. 86; xxvi. 204.
God's Love for, xxiv. 124.
History of, Revealing God, xxvi. 51.
as the Name of God's People, xxvi. 62.
Sufferings of, xxvi. 55.

Jacob, xix. 214.
Biography in Three Names, xxvi. 62.
Encouragement of God's Choice of, xxiii. 221.
God's Perseverance with, xxiii. 221.
Moral Possibilities, xxvii. 189.
Name Changed, xxvi. 63.
Spiritual Progress, xxvi. 63.
Sensibility, xxvii. 189.
Superiority to Esau, xix. 215.
Vision at Bethel, xxi. 66.

Jealousy—
Attributed to God, xxiv. 168.
in Christian Work, xxii. 52.
Dark Side of, xxiv. 167.
and Love, xxiv. 169.

Jehovah, xxv. 129.

Jerusalem, xix. 116.

Jesurun, Uprightness, xxvi. 64.

Jesus, the Name, xx. 53.

Jewish Festivals, xxii. 121.

Jewish Nation—
Effect of the Exile, xxvi. 152.
Inspired by its Past, xxv. 167.
Preservation, xxv. 36.

Jews—
Exclusiveness, xx. 67; xxvi. 119.
Loyalty to Jerusalem, xxvi. 186.
a Privileged People, xxvii. 43.
Rejecting Christ, xxiii. 48.
Rejection of, xxvii. 183, 190, 229.

Joel, Book of—
Author, xix. 40.
Contents, xix. 40.
Date, xix. 40.
Message, xix. 42.

John the Baptist, xxvi. 9.
Debt to Christ, xxi. 95.
Self-forgetfulness, xxi. 37, 96.
Sense of Sin, xxi. 42.
Simplicity, xxi. 38.
Sincerity, xxi. 36.

John, Gospel of—
Author, xxi. 3.
the Cross in, xxi. 7.
Historicity, xxi. 4.
Plan, xxi. 5.
Portrait of Christ, xxi. 6; xxii. 212.
Purpose, xxi. 7.

Jonah, Book of—
Character, xix. 94.
Contents, xix. 95.
Date, xix. 94.
Message, xix. 96, 104.
Unity, xix. 95.

Joseph, xxiii. 11.
Forgiveness of his Brethren, xxiii. 13.
Purity, xxiii. 12.

Joy—
in Christ, xxi. 197.
of Christ, xxii. 98.
Christian, xx. 106; xxv. 83; xxvi. 200; xxviii. 93, 95, 145.
of Conflict, xxiv. 207.
Divine Love Source of, xxii. 96.
Fellowship of the Church Source of, xxii. 97.
Independent of Circumstances, xx. 107.
and Peace, Union of, xxviii. 128.
Price of, xxii. 121.
of Religion, xxiii. 201.
through Sacrifice, xxii. 122.
of Service, xxii. 100; xxiii. 63.*

Judaism and Christianity, Controversy, xx. 65.

Judas Iscariot, xxii. 57.

Judge, Christ as, xxiv. 94*; xxvii. 50.

Judging—
Danger of Injustice, xxviii. 75.
in Ignorance, xxi. 41; xxviii. 74.
Others, xxv. 170.

Judgment—
Charitable, xxvii. 47.
Christ Refraining from, xxviii. 74.
of Conscience, xxi. 181.
Day of, xix. 163*; xxviii. 84.
Divine, xix. 166; xxv. 198.
According to the Light Received, xxi. 91.
Final, xxi. 132; xxii. 184.
Future, xxi. 93.
Certainty, xxiv. 93.
by Character, xxvii. 38.

Judgment—*contd.*
Christ's Teaching about, xxvii. 37.
Ethical Argument for, xxvii. 38, 48.
Spiritual, xxvii. 38.
Necessity, xxiv. 92.
God's, Welcoming, xxiii. 187.
Human, Failure of, xxv. 221.
Imperfect, xxi. 91.
Present, xxiv. 91; xxv. 132.
Refraining from, xxviii. 75.
World's, False, xxii. 115.
Imperfect, xxiii. 187.

Justice, Social, xix. 73, 126.

Justification, xxvii. 53.☤

Kindliness of Speech and Manner, xxviii. 26.

Kindness—
Making God's Love Credible, xxiv. 150.
Tactful, xxiv. 115.

King, the Lowly, xix. 201.

Kingdom of God, xxviii. 88.
Christ's Teaching, xxviii. 88.
Coming, xxiii. 212.*
Certainty of, xxv. 218.
Faith in, xxvi. 10.
Final Triumph, xx. 160.
Growth, xxv. 82.
in the Heart, xxiii. 204.
O.T. Conception, xxiii. 203.
Progress of, xxiii. 205.
Social Ideal, xxiii. 204.
Spirituality, xxi. 145.
Triumph, xxii. 130; xxvi. 11.
Universal, xxv. 86.
Within Us, xxviii. 92.
an Abiding Peace, xxviii. 93.
Joy, xxviii. 93.
Rightness with God, xxviii. 93.
Working for, xxi. 168; xxv. 199.

King's Highway, The, xxv. 211.☤
a Homeward Way, xxv. 214.
a Plain Way, xxv. 212.
a Safe Way, xxv. 213.

Kingship of Christ—
Acknowledged in the Life, xxii. 170.
Discerned by Faith, xxii. 170.
Veiled from the World, xxii. 169.

Knowledge—
Perfect in Future, xxii. 55.*
Pride of, xxv. 91.
as a Trust, xxv. 91.

Knowledge of Christ, Growing, xix. 17.

Knowledge of God, xx. 142; xxi. 33.
Acquired by—
Doing His Will, xxii. 131.
Loving, xxii. 131.
Meditation, xxii. 130.
Prayer, xx. 145.
the Spirit, xxiv. 27.
Growing, xxi. 34.

Labour, apparently Fruitless, xxi. 118.

Labour Charter, True, xxvi. 219.

Labour Movement, xix. 119.

Lamb of God, xxi. 43.*

Land, Management, xxv. 35.

Landowners, Responsibility, xxv. 35.

Law, The—
Bondage of, xxiv. 44.
Breaking, xx. 193.
Delight in, xxiii. 68.
Failure, xxi. 30; xxviii. 6.
Freedom from, xxvii. 196.
and Grace, xx. 151; xxi. 29.Ψ

Lazarus, of Bethany, xxii. 14, 15.

Leaders, Called from Unlikely Places, xxv. 45.

League of Nations, xix. 113.

Legalism, xxiv. 44.

Letter, Troubling, xxv. 219.

Letter and the Spirit, xx. 65; xxiv. 43.Ψ

Letters, Personal Touch in, xxiv. 41.

Liberality, xxiv. 146.
Christian, xxiv. 134.
Grace of, xxiv. 136.

Liberty—
in Christ, xxi. 192.
Christian, xix. 129*; xx. 182; xxvii. 147.
Law of, xxvii. 115.
and Licence, xx. 182.
Power to be our Real Selves, xxvii. 148.
of the Spirit, xxiv. 50.

Life—
Abundant, xxi. 220.
Aimless, xx. 86.
Arithmetical Attitude to, xxi. 141.
Attitude to Changing Conditions of, xxiii. 142.
Backgrounds of, xxiii. 105.
Battle, xxvii. 173.
a Building, xxiii. 121.
Cares of, xix. 69.
in Christ, xx. 184; xxiv. 189; xxviii. 159.
and in the World, xx. 137.
Christ-centred, xxiii. 56.
Competition in, xxviii. 104.
Complexity, xxiv. 169.
Continuity of, xxv. 168.
Crisis transforming, xxv. 51.
through Death, xxii. 37, 38.*
Demands of, xix. 68.
Disappointment with, xxi. 220.
a Discipline, xxiii. 46, 214; xxv. 152.
Dreams of, xxviii. 137.
Enriched by Christ, xxi. 68.
Faith in the Realities of, xxv. 208.
Fleeing from, xx. 33.*
the Fleeting and the Permanent in, xxiii. 81.
Fragrant, xxii. 30.
Fullness of, xx. 192.
Gift of God, xxi. 221; xxvi. 153.
Great Hours of, xxi. 50.
Heart-breaks of, xxiii. 224.
Ill-developed, xix. 25.
Ills of, xxiv. 111, 197.
Incomplete without Religion, xx. 191.
Inescapable Experiences of, xxiv. 111.
Injustice of, xxvii. 63.
Inner, xxv. 196.
Limitations, xx. 225; xxiv. 121.
Little Troubles of, xxvii. 180.
Living the Immortal, xx. 202.
Longing for Fullness of, xxi. 14.
as a March, xxvi. 112.
Memorable Dates in, xxi. 52.
Moral Mysteries, xxii. 15.
Mystery, Deepened by Christ, xxv. 61.
Narrow, xxv. 151.
Need for a Wise Reserve in, xxv. 232.
New, Displacing the Old, xxvii. 116.
Newness of, xxi. 16.*
Noble Conception of, xx. 24.
One-sided, xx. 190.
Opportunities, xxvi. 212.
Outward and Inward Changes, xxiii. 82.
Pattern of, xxv. 227.
Plan, xxv. 226.

Life—*contd.*
Planned by God, xxvii. 163.
Privilege, xxiii. 214.*
Proportion in, xxviii. 22.
our Response to, xxvii. 165.
Right Use of, xxvii. 85.
Rounded, xx. 190.
Sacrificial, xx. 170.
Seen from Above, xxvi. 31.
Self-centred, xxiv. 122.
Transfigured, xxviii. 12.
Transience of, xxiv. 80; xxvi. 12, 147.
True Motive revealed at the End, xix. 146.
Turning-points of, xxiii. 72.
Varied Experiences, xxv. 227.
Web of, xxv. 226.
Without Christ, xxi. 69.
God, xxi. 185.
Witness of, xx. 169.
Worth of, xxv. 209.
Worthy, Two Conceptions of, xxviii. 85.

Light—
Children of, xxii. 49.
Judgment of, xxi. 92.
Moral, xxii. 50.
Using, xxii. 51.
Wonder of, xxi. 184.

Limitation, Conquest of, xx. 29.

Limitations—
of Life [*See* Life, Limitations].
Overcoming, xx. 226

Living—
the Immortal Life, xx. 201, 202
unto the Lord, xxviii. 81.
for Others, xxv. 117.
above Reproach, xxviii. 42.

Living Epistles, xxiv. 38, 41.

Locusts, Invasion of, xix. 48.

Loneliness, xxiii. 190.
of Christ, xxi. 177; xxii. 123.
Comfort of Christ in, xix. 12.
Fear of, xxiii. 192.
of Greatness, xxii. 123.
of Sin, xxii. 125.
of Sorrow, xxii. 124.

Longings, Unsatisfied, xxvi. 110.

Longsuffering, xxiv. 114.
God's, xxv. 161.

Look, Upward, xxvi. 22.

Lord, Use of Term, xxiv. 63.

Lord's Prayer, xx. 146.

Lord's Supper, Symbol of the New Covenant, xxv. 190.

Lordship of Christ, xxiv. 63.

Loss, xxiii. 224.*

Love—
of the Brethren, xxii. 62.
Christian Way of, xxvii. 206.
Deathless, xix. 9.*
Debt of, xxviii. 61.
Enlarging our, xxvi. 97.
Forgiving, xxiii. 200.
and Gratitude, xxii. 218.
Hopefulness of, xxviii. 124.
Human, God's Gift, xxiv. 129.*
Involves Suffering, xxii. 208.*
and Knowledge, xxii. 131.
Learning, xxii. 41.
and Loyalty, xxii. 218.
to Man, xxiv. 209.
Ministering, xxii. 101.
Need of the World, xxv. 89.*
to our Neighbour, xxv. 39.
Perfecting Power of, xx. 211.
Practical, xx. 141.
Prize of Life, xxii. 40.
Redemptive, xxiv. 31.
Requires Wisdom, xxvii. 182.
Sacrificial, xxii. 43, 101; xxvii. 68.
Saving Power, xxii. 200.
Secret of Vision, xix. 99.*
and Sorrow, xxvi. 130.
Transforming Life, xxiv. 101.
and Understanding, xx. 19.
Way of, xxiii. 167.

Love of Christ—
Constraining Power, xxiv. 94.
Knowing, xx. 76.*
Man's Response to, xxvi. 138.
Sacrificial, xxiv. 95.
Wise and Powerful, xxvii. 183.

Love of God—
Assurance of, xx. 213.
Changeless, xxvi. 146, 164.
Christ Revealing, xxii. 41.
Depth, xxv. 230.
Energy, xxv. 230.
Eternal, xix. 34.
to Israel, xix. 33; xxv. 14.
Manifested in—
Christ, xix. 34; xxvii. 182.
the Cross, xxii. 47; xxiv. 231.*
Need for Proof of, xxvii. 66.
Persistence, xxv. 231.
Proof of, xxi. 88.
Protecting Influence, xxvi. 91.
Rebelling against, xix. 35.*

Love of God—*contd.*
Righteous, xxvii. 69.
Self-sacrificing, xxvii. 68.
Source of Joy, xxii. 99.
Wonder of, xxiii. 53.

Love to Christ, xx. 53, 162*; xxii. 217; xxv. 193.
Inspiration of Service, xxvii. 20.

Loving, Joy and Peace in, xxviii. 128.

Loyalty—
to Christ, xxiii. 28.
in Defeat, xxii. 29.*
to God, xxiii. 155.

Lukewarmness, xix. 90.

Luxury, Resisting, xxiv. 137.

Lying, xix. 77, 207.

Magi, The, xxiii. 213.

Malachi, Book of—
Historical Background, xix. 211.
Message, xix. 212.
Style, xix. 212.
Title, xix. 211.

Mammon, Tyranny of, xxvi. 101.

Man—
Age-long Preparation for, xxiii. 122.*
Equality in God's Sight, xxv. 41.
the Exile, xxiii. 148.
Greatness, xxiii. 198; xxv. 135.
Individuality and Solidarity, xxviii. 19.
Insignificance Compared with the Universe, xxvi. 24.
Latent Good in, xxvii. 104.
Littleness, xxiii. 200.
Responsibility of, xxvii. 164, 184.
Saved by Hope, xxiv. 25.
Search for Truth, xxiv. 215.
Seeking God, xxvii. 136.
Separation from God, xxvi. 172, 177.
Transcending Nature, xxiii. 199; xxv. 136; xxvi. 147.
Value of, xxv. 105*; xxviii. 57.
Worth of, xix. 187; xxi. 16; xxiii. 189; xxvi. 196; xxvii. 122.
in Light of Christ's Pre-existence, xxi. 199.

Manhood—
Realization of God in, xxiii. 185.*
True Wealth of a Nation, xxv. 104.

Mariolatry, xxiii. 213*; xxvi. 225.

Marriage, True Ideal of, xxviii. 33.

Martha and Mary, xxii. 12.

Mary of Bethany, xxii. 28.*
Love to Christ, xxii. 28.

Mary Magdalene—
Discovery of the Living Christ, xxii. 189, 190.*
at the Empty Tomb, xxii. 185.*

Mary, Virgin—
at the Cross, xxii. 176.*
Intercession, xxvi. 225.*
Misunderstanding her Son, xxii. 175.
Sorrow, xxii. 177.

Material, The—
Dependence on the Spiritual, xxv. 181.
Hallowing of, xxi. 25; xxv. 55.

Material Possessions, Seeking Satisfaction in, xxiii. 40.

Materialism, xix. 153; xxi. 117; xxii. 13.
of the Age, xxviii. 91.

Matter and Spirit, Relation of, xxii. 194.

Measuring the Spiritual by the Material, xix. 187.

Mechanistic Age, xix. 138.

Mediation between God and Man, xxi. 155.

Meditation, Need of, xxv. 118.

Meekness—
Christian, xxiv. 152.
Inheriting the Earth, xix. 203.

Melancholy, xxii. 21.

Members of One Body, xxviii. 20.

Membership in Christ, and Unity, xxviii. 21.

Memories—
Bitter, xix. 190.
Hallowed, xxii. 12.

Memory—
Aid to Faith, xxii. 10.
Consecrating the World, xxvi. 84.

Memory—*contd.*
Helping Us to Understand—
Others, xxvi. 85.
Ourselves, xxvi. 85.
Religious Use of, xx. 82; xxvi 83.

Mental Healing, xxvi. 166.

Mercy, xix. 126.
God's, Wideness of, xix. 103, 106.*

Merit, xx. 79; xxii. 42.

Message, Essential to Preacher, xxvi. 7.

Messenger, and the Message, xxvii. 220.

Messianic Hope, xxv. 100.

Micah, Book of—
Author, xix. 107.
Contents, xix. 107.
Message, xix. 108, 118.

Middle Age—
Burdens, xxi. 21.
Dangers of, xix. 151.
Waning Enthusiasm, xxv. 205.

Mind—
Blinded by Passion, xxiv. 62.
Liberation of, xxvi. 96.
and Religion, xx. 143; xxiv. 114.
Renewing of, xxviii. 11.

Mind of Christ, xx. 46.

Minister—
Channel for the Spirit, xxvii. 23.
Message of Comfort, xxvi. 103.
Need of Encouragement, xxvii. 24.
and People, Mutual Helpfulness, xxvii. 24.
Preaching, Chief Work of, xxvii. 23.

Ministry, The—
and Intellectual Difficulties, xxvi. 103.
Mission of, xxii. 197.
Revelation, xxii. 197.
Sacrificial Service, xxii. 198.
Need of a Prophetic, xxvi. 9.
Personal Relation with God, xxiv. 56.
Sincerity Essential, xxiv. 38, 57.
Triumph of, xxiv. 36.
Work of, xxiv. 37.

Miracles—
in the Gospels, xxi. 74.
and Natural Law, xxi. 71.

Mirage, Spiritual Meaning, xxv. 206.

Miriam, xix. 121

Missionary—
Enthusiasm, xxvii. 187.
Imperative, xx. 153.
Obligation, xxvi. 53.
Opportunity, xxv. 217.
Problem, xxv. 106.
Service, xx. 80.
Venture, xxv. 108.
Vision, xxv. 106.

Missions, xix. 101.
Call, xx. 80.
Divisions, Hindrance to, xxii. 146.
True Basis of, xx. 153.
Vital to Church's Life, xx. 154.

Monasticism, xxi. 27; xxii. 140; xxiv. 81; xxvii. 21.

Money—
Christ's Teaching about, xxiii. 89.
Tyranny of, xxvi. 101.

Monotony—
of Daily Routine, xxv. 201.
of Work, xxvii. 180.

Moods, Unreliable as Guides of Conduct, xxiii. 55.

Moral Disabilities, xxvii. 113.

Moral Discrimination, xxv. 178.

Moral Laxity, xxv. 179; xxvi. 174.

Moral Standard, Revolutionized by Christ, xxiv. 165.

Moral Terms, Right Use of, xxv. 179.

Moral Understanding, Growth in, xxiii. 95.

Moral Uprightness, xix. 81.

Morals, Basis of, xxiii. 93.

Morning, xxii. 49.*

Moses, Shrinking from his Task, xxvi. 184.*

Mother, Comfort, xxvi. 226.

Motherhood of God, xxvi. 224.

Motives—
Christ Weighing, xxiv. 78.
Importance in God's Sight, xxv. 196.*

Mountains—
Christ's Love for, xxiii. 101.
Influence on a Nation, xxiii. 115.
Permanence, xxvi. 147.
Spiritual Uplift, xxiii. 102.

Music—
Aid to Worship, xxv. 216.
Calls for Corporate Expression, xxv. 215.
Ministry of, xxiii. 234.
Moral Influence of, xxiii. 235.
and Religion, xxv. 214.
Spiritual Influence of, xxiii. 235.

Mysteries of Life, xxii. 16.

Mystery—
Blessing, xxv. 109.
of God's Ways, xxvii. 227.
of Life, xix. 39*; xxv. 112.

Mystery Religions, xx. 177; xxi. 14.

Nahum, Hatred of the Enemy and Love of the Right, xxvii. 221.

Nahum, Book of—
Author, xix. 130.
Contents, xix. 131.
Date, xix. 130.
Message, xix. 131.

Name of the Lord, The, xx. 52.

Names Written in Heaven, xx. 105.

Narcissus, Household of, xxviii. 159.

Narrowness, Religious, xxiv. 122.

Nathanael—
Call of, xxi. 65.
Prejudice, xxi. 60.

Nation(s)—
Rise and Fall, xxv. 112.
True Wealth of, xxv. 103.

National Decadence, xxv. 103.

National Prosperity—
and Religion, xxv. 150; xxvi. 88.
Righteousness, xxvi. 159.

National Separation, xxvi. 173.

Nationalism, Economic, xxv. 88.

Native Tongue, xxi. 94.

Natural Law, Meaning, xxi. 72.

Natural Religion, xxvii. 216.

Natural World, Reality of the Unseen, xxiv. 78.

Nature—
Christ Ruling, xx. 162.*
Comfort, xxiii. 31.*
Competition in, xxviii. 103.
Confidence of, xxv. 160.
Divine Spirit in, xxv. 182.*
Enforcing—
Faithfulness of God, xxvi. 28.
Majesty of God, xxvi. 27.
Unity of God, xxvi. 27.
Expectancy of, xxiii. 210; xxvii. 143.
God's Omnipresence in, xxiii. 176.
Hopefulness of God in, xxviii. 123.
Laws of, xxiii. 177.
Mystery of God's Ways in, xxvii. 228.
Pentecosts in, xxv. 183.
Productivity, xxi. 141.
Redemption of, xxv. 93; xxvii. 144.
Refreshment, xxiii. 31.
Revelation of—
Beauty, xxvii. 40.
Creative Mind, xxvii. 40.
God, xxiii. 189; xxvi. 19, 53; xxvii. 39, 122.
Goodness, xxvii. 41.
Power, xxvii. 39.
Suffering in, xxvii. 41, 67, 142.
Unhasting, xxv. 149.*

Need—
Answering the Cry of, xxvii. 110.
Claim on Christ, xxi. 123.
Sense of, xxi. 125.

Neighbour—
Duty to, xxviii. 58.
Pleasing our, xxviii. 106.

Neighbourliness, True, xxviii. 105.

Neutrality—
Penalty of, xix. 90.
Sin of, xix. 89.

New Birth, xx. 173; xxi. 82.
and Conversion, xxi. 83.

New Covenant, xxiv. 43.

New Creature, xxiv. 99; xxvi. 162; xxvii. 91; xxviii. 157.

New Testament, Hopefulness of, xxviii. 124.

New Year, xxv. 168.

Newness of Life, xx. 200; xxi. 16*; xxvii. 81, 90; xxviii. 156.

Nicodemus, xxi. 79.
Candour, xxi. 81.
Caution, xxi. 80.
Courage, xxi. 81.

Night—
Value, xxii. 50.
World's, xxv. 112.

Nineveh, xix. 130.

Nirvana, xx. 117.*

Now, xxi. 127; xxiv. 33.

Obadiah, Book of—
Author, xix. 86.
Character, xix. 86.
Date, xix. 87.

Obedience—
Christ's, xx. 49.
Christian, xx. 123.
to God's Will, xxv. 60.
Inspired by Love, xxiii. 70.
to Vision, xxv. 57.

Obscure Saints, xxiv. 221.

Obscurity of the Christian Life, xxiv. 116.

Observance of Holy Days, xxvii. 99.

Old Age, xxii. 220.*
Beauty of Holiness in, xxvi. 212.
Religious, xxi. 22.

Old, The, and the New, xix. 225.

Old Testament—
and Archæology, xxv. 154.
Authority of, xxviii. 116.
and the Findings of Science, xxviii. 116.
Teaching it to the Young, xxviii. 114.
Treasure of Spiritual Experience, xxviii. 111.
Witnessing to Christ, xxviii. 112.

Omniscience of God, xxv. 221.
Inspiring Aspect of, xxv. 223.

Omniscience of God—*contd.*
in Relation to—
the Individual, xxv. 222.
National Government, xxv. 222.
Restraining Influence, xxv. 223.

One-sidedness—
in the Christian Life, xix. 25.
in Education, xix. 24.

Open-mindedness, xxviii. 12.
to New Knowledge, xxiii. 185.

Opportunity—
Brief, xxvi. 212.
Lost, xxiii. 150.

Oppression, Range of, xxv. 37.

Optimism—
Christian, xxii. 128; xxv. 113; xxviii. 36.
Appeal to the Will, xxv. 114.
Rooted in the Cross, xxv. 115.
Shallow, xxv. 114.

Ordinary, Sanctity of, xxvii. 15.

Original Sin, xxvii. 74.

Origins, Fallacy of, xxi. 210.

Otherworldiness, xix. 124; xx. 33; xxii. 135.

Outsider, The, Duty to, xx. 220.

Over-confidence, xxiv. 33.

Pain [*See also* Suffering]—
Christ Revealed in, xix. 193.
Harvest of, xix. 222.*

Pardon, xx. 195.

Parents and Children, xx. 217.

Partnership with God, xx. 56.

Passion—
Blinding the Mind, xxiv. 62.
for Souls, xxiv. 209, 210; xxv. 85; xxvii. 186, 187.*

Passions, Transformed, xxv. 28.

Passivity, and Formation of Character, xxv. 157.

Past—
Absorption in, xx. 87.
Burden of, xxvi. 144, 145.*
Debt to, xxvii. 26.
Forgetting, xx. 84; xxiii. 151*; xxvi. 145.

Past—*contd.*
and Forgiveness, xix. 46.
Guidance from, xxv. 168.
Heritage of, xxvii. 26.*
Leaving Behind, xix. 45.*
Ministry of, xxv. 167.
Right Attitude to, xix. 45.

Patience, xx. 225.*
of Faith, xxv. 148.
God's, with Man, xxii. 223; xxiii. 171, 222*; xxv. 161.

Patriotism, xix. 78.
Definition, xxiii. 160.
False, xxiii. 164.
the Higher, xxiii. 161; xxiv. 180.
True, xxiii. 161; xxiv. 179.

Paul—
Adventurous Career, xxiv. 181.
Aim, xx. 37.
Ambition, xxiv. 88.
Anxiety for the Churches, xxiv. 184.
Apostleship, xxvii. 19.
Attitude to—
the Law, xx. 79; xxvii. 54, 133, 196.
his Past Life, xxviii. 158.
Women, xxviii. 146, 163.
Changes wrought by Conversion, xx. 36.
Christ's Grasp of, xx. 78.
Conception of Christ, xx. 155.
Courage, xxiv. 182.
Damascus Vision, xx. 36, 78, 173; xxiv. 34, 192; xxviii. 157.
Debt to Obscure Friends, xxviii. 161.
Deprived of Personal Knowledge of Christ, xxiv. 97.
Detached yet Devoted, xxiv. 118.
Doctrine of Justification, xxvii. 53.
Enthusiasm, xx. 219.
Experimental Knowledge of Christ, xx. 75.
Forgetting the Past, xx. 83.
Glorying in Weakness, xxiv. 187.
God's Grace to, xxvii. 18.
Influence of Personality, xx. 93.
Jealousy for the Church, xxiv. 168.
and the Last Supper, xxiv. 97.
Life 'in Christ,' xx. 79.
the Man of Action, xxvii. 9.
Missionary Impulse, xxiv. 73.
Mysticism, xxiv. 192.
Obedience to Christ, xx. 123.
Optimism, xx. 167, 178; xxviii. 36.
as Orator, xxiv. 161.
Personal Appearance, xxiv. 162.

Paul—*contd.*
Planning to Visit Spain, xxviii. 137.
Quotations from Isaiah, xxvi. 228, 230.
Relationship to Christ, xx. 70.
Revealer of the Risen Christ, xxiv. 97.
Self-vindication, xxiv. 177.
Sense of—
Compulsion, xxiv. 73.
Debtorship, xxvii. 25.
Judgment to Come, xxvii. 31.
his Resources in Christ, xxviii. 37.
Serenity, xx. 123.
the Slave of Jesus Christ, xxvii. 10; xxviii. 94.
Speech—
at Athens, xxiv. 163.
at Lystra, xxiv. 163.
at Pisidian Antioch, xxiv. 162.
to the Jews, xxiv. 164.
Statesmanship, xxviii. 139.
Surrender of All Things, xxiv. 188.
Sympathy, xx. 171.
the Thinker, xxvii. 9.
and Timothy, xxviii. 166.
View of Nature, xxiv. 85.
Visions, xxiv. 192.

Peace, xx. 206*; xxviii. 93
Attainment of, xx. 215.
in Believing, xxviii. 131.
of Christ, xx. 214; xxii. 89.
not Freedom from—
Internal War, xxv. 82.
Trouble, xxv. 83, 127.
not Inactivity, xxv. 82.
Christ's Gift, xxv. 82.
in our Church Life, xxviii. 44.
Constructive Activity, xxvi. 218.
and Conversion of the Individual, xxv. 27.
Cultivating the Will to, xxv. 187.
on Earth, xxv. 29,* 31,* 84, 119.*
the Effect of Righteousness, xxv. 186.
as an End, xxviii. 96.
of Forgiveness, xxviii. 134.
Fruit of the Spirit, xxv. 83.
of God, xx. 115, 116.
with God, xxviii. 132.
in God's Will, xxv. 186.*
Harmony, xxv. 128; xxviii. 131.
with God, xxii. 90.
in the Heart, xxviii. 94.*
Hindrance to, xxv. 30.
in the Home, xxviii. 45.
Independent of Circumstances, xx. 215.
International, xix. 114.

Peace—*contd.*
Keeping the, xxvii. 29.
Difficulties of, xxviii. 45.
with One Another, xxviii. 44, 132.
Oneself, xxviii. 132.
Perfect, xxv. 127.
Right Attitude to Others, xxii. 90.
and Righteousness, xxviii. 97.
of Security, xxv. 128.
Social, xxviii. 96.
of Stoicism, xx. 116.
of Surrender, xx. 117.
founded on Trust in God, xxii. 89.
Universal Longing, xx. 117.
Will to, xxvi. 218.

Peaceableness, xxvii. 28.

Peacemaker, xxviii. 96.

Penitence—
Love and Fear in, xxvii. 42.
Pain of, xxvi. 194.
Various Types and Degrees of, xxvii. 42.

Pentecost, xix. 195; xxiv. 193; xxv. 183; xxvii. 138.
Meaning of, xxiv. 236.
and Power, xxiv. 237.

Perception, xxii. 88.*

Perfection—
Christian, xx. 178; xxvii. 146.
Faith in the Promise of, xxvii. 59.
Future Realization, xxv. 207.
Incentive to Effort, xxiv. 218.
Possibility, xx. 148.
Striving after, xx. 168; xxiv. 219.
through Suffering, xxiii. 172.

Persecution—
by the Church, xxiv. 174.
of the Early Church, xx. 15.

Personality—
Importance in God's Eyes, xxi. 58.
Influence of, xx. 92.*
Loss of, xix. 138.
Pervasive, xx. 174.
Power of, xxi. 207; xxvi. 30.

Pessimism, xxi. 221; xxiii. 43.
as Treachery, xxvi. 167.

Peter—
Christ's Faith in, xxi. 57, 58.
Death, xxii. 221.
Devotion to Christ, xxii. 217.
Enterprise, xxii. 219.
Old Age, xxii. 220.

Peter—*contd.*
Restoration of, xxii. 216.
Self-confidence, xxii. 60.
Transformed by Grace, xxi. 59.

Pharaoh of the Exodus, xxvii. 191.

Pharisaism, xxvii. 60.

Pharisees—
Christ's Attitude to, xxvi. 119.
Unworthy Descendants of Abraham, xxvi. 36.

Philippians, Epistle to—
Author, xx. 3.
Contents, xx. 3.
Date, xx. 5.
Leading Religious Ideas, xx. 7.
Paul's Purpose in Writing, xx. 6.
Unity, xx. 4.
Value, xx. 8.
where Written, xx. 4.

Phœbe, xxviii. 146.

Pilate, xxii. 161.

Pioneers, xxvi. 11.*

Pit, Horrible, xxv. 230.

Pity, Active, xxiii. 120.

Place, Sacred because of Association, xxvi. 84.

Pleasing and Edifying, xxviii. 107.

Pleasure—
Pursuit of, xx. 38.
Seeking Relief from Trouble in, xxii. 64.
Unsatisfying, xxi. 105, 170.

Poems, God's, xxvii. 147.

Poet, Function in the Making of a Nation, xix. 121.

Poetry and the Sense of Wonder, xxv. 123.

Poor, The, xxii. 31.
Acquaintance with Real Needs of, xxiv. 138.
Serving, xxii. 32.*

Possessing Self, xix. 91.

Possessions—
Coveting, xx. 129.
being Possessed by, xxiv. 119; xxvi. 101.
Spiritual, xxiv. 118.
Claiming our, xix. 91.

Possessive Attitude, The, xxviii. 176.Ψ

Possibilities, Man's, xxvi. 99.

Potter and the Clay, xxvii. 192.

Poverty, xx. 14.
Compensations, xxii. 31.
Fear of, xxi. 112.
Knowledge of the Facts of, xxiv. 138.
Moral, xxii. 32.

Power—
Abuse of, xxv. 37.
from Christ, xix. 56; xx. 204*; xxii. 127; xxvi. 180; xxvii. 70, 106; xxviii. 73.
Dangers of, xxv. 89.
Divine, Appropriating, xxvii. 114.
to Do Well, xxv. 19.
Need of, xx. 126.
Receiving, xx. 126.
of the Spirit, xxv. 184.*
Spiritual [*See* Spiritual Power].

Practice, xxv. 19; xxviii. 166.

Praise, xx. 66; xxiii. 217.Ψ
Central Act of Worship, xxiii. 218.
a Duty to God, xxiii. 219.
Others, xxiii. 220.
Ourselves, xxiii. 220.
to God, xix. 122.*
Keynote of Life, xxiii. 218.
of Men, xxi. 137.
True, xxiii. 231.

Prayer—
in Accordance with God's Will, xxiii. 106.
Answer to, xxi. 122; xxvii. 157.
Answered in Another Form, xxiv. 199.
Appropriating Power of, xxvii. 142.
in Christ's Name, xxii. 79.
Communion with God, xx. 112; xxiii. 195.
Conditions of, xx. 111.
Delayed Answer, xxvi. 25.
Denied, xxiv. 198.
Earnestness in, xx. 111.
and Fainting, xxiv. 60.
Ignorant, xxiv. 199; xxvii. 156.
Intercessory, xx. 15; xxii. 81.
Intercourse with Christ, xx. 145.
in the Light of God's Friendship, xxvi. 38.
Listening for God, xxiii. 195; xxv. 157.
Making God Real, xxii. 160.

Prayer—*contd.*
Manner of, xx. 147.
Models for, xx. 146.
Object of, xx. 111.
Partnership of the Spirit in, xxvii. 155.
Passion in, xxiii. 58.
Perplexities of, xxi. 121.
and Petition, xx. 145*; xxii. 80.
and Praise, xx. 115.
Preparation for, xx. 146.
Private, xxviii. 64.
Releasing the Power of God, xix. 144.
Relief, xxiii. 194.
for Relief from Suffering, xxii. 81.
Reverence in, xx. 112.
Set Times, xxiii. 97.
and Spiritual Progress, xxiv. 200.
Submission in, xx. 111*; xxii. 80.*
and Thanksgiving, xx. 114, 146.
and Work, xix. 143.
for World-Peace, xxv. 188.

Prayers, Backing our, xxvi. 105.

Preacher—
Authority, xxiv. 106.
God's Messenger, xxvi. 110; xxvii. 218.
Mouthpiece for Christ, xxvii. 218.
Responsibility of, xxvii. 217.
Self-effacement, xxiv. 106.
Tenderness, xxiv. 106.

Preaching—
Christ, xxiv. 37, 58; xxvii. 219.
Discouragement in, xxvi. 214.
of the Life, xxviii. 136.
Means of Conversion, xxvii. 226.
Personal, xxiv. 73; xxvi. 102, 110.
Truth *plus* Personality, xxvii. 52.
Urge of the Message, xxiv. 73.

Predestination, Problem of, xxvii. 160.

Pre-existence of Christ, xx. 46.

Prejudice, xxi. 41; xxvii. 223.
Christ Rejected through, xxi. 61.
Experience, Cure of, xxi. 62.
Hindrance to Human Progress, xxi. 61.
Need of Overcoming, xxii. 34.

Preparedness, xx. 34.

Presence of Christ, xix. 192,* 220.
Abiding, xxvi. 165.*
in All True Worship, xxii. 173.
Consciousness of, xix. 220; xx. 31; xxii. 112*; xxv. 69.

Presence of Christ—*contd.*
in Death and in Eternity, xxiii. 186.*
Sense of, Giving Courage, xxvi. 41.
Strength in Sorrow, xxvi. 208.*
Unrealized, xxii. 188.

Presence of God—
Comfort, xxvi. 56.
Consciousness of, xxi. 104; xxii. 120, 191; xxiii. 176.
Filling the Whole of Life, xxv. 53.
in Life's Sorrows, xxvi. 207.
Practice of, xxiii. 184.
in Trouble, xxvii. 166.
Upholding Power, xxvi. 207.

Present, The, Urgency of, xxvi. 212.

Pride, National, xix. 66.

Priest—
Ambassador, not Mediator, xxiii. 29.
Function in the Making of a Nation, xix. 120.
and Prophet, Conflict between, xix. 83.
True, xxiii. 30.*

Priesthood of Believers, xxiii. 30.

Priority in Christ, xxviii. 158.

Priscilla and Aquila, xxviii. 148.
Christian Service of, xxviii. 150.

Privilege—
Atrophy of Unused, xxvii. 45.
in the Church, xix. 84.
Duties of, xxvii. 43.
Given for the Good of Others, xxvii. 44.
Imposing Absolute Standards, xxvii. 44.
Penalties of, xix. 68.
and Responsibility, xix. 22, 66; xxv. 34; xxvii. 161.

Procrastination, xxi. 127; xxiv. 33; xxv. 163.*

Prodigal Son, Parable of, xxi. 78.

Profane Spirit, xix. 88, 215.

Profanity, xx. 224.

Progress—
Christian, Slow, xxvi. 160.
as Deliverance, xxv. 137.
Ebb and Flow, xxv. 113.
of Humanity, xxv. 99.

Progress—*contd.*
Material without Moral, xxiii. 34; xxiv. 26; xxvi. 149; xxviii. 70.
Spiritual, xx. 85.

Promises of God, xxiv. 25.
Confirmed by Christ, xxiv. 22, 26.

Prophet—
Function in the Making of a Nation, xix. 120.
and Priest, Conflict between, xix. 83.

Prophets—
Interpreters of God's Will, xxv. 111.
and Woman's Influence, xxv. 87.

Proportion in Life, xxviii. 22.

Prosperity—
Exploiting the Weak, xxv. 16.
National, Based on Righteousness, xxv. 150; xxvi. 89.
and Spiritual Awakening, xix. 50.
Testing Time of a Nation, xxv. 90.

Protection, Divine, by Withdrawal from Life's Activities, xxvi. 91.

Providence—
Faith in, xxiv. 23; xxvi. 25.*
and Free Will, xx. 159.
General and Particular, xxvi. 73.
Over-ruling, xx. 160.*
Working through the Ordinary, xxiv. 130.

Psalm civ., xxiii. 3.
Contents, xxiii. 5.
Correspondences of, xxiii. 4.
God and Nature in, xxiii. 4.

Psalm cxxxvii., an Ancient Hymn of Hate, xxiii. 165.

Psalms, Variety of Experiences in, xxiii. 3.

Psalter, Adoration of God, xxvi. 15.

Public Opinion and Propaganda, xxviii. 7.

Public Worship, xxvi. 175.
Apathy in regard to, xix. 150.
Privilege, xxviii. 78.

Publicity, Feature of the Age, xxv. 233.

Punishment of Sin, xxvii. 43.*

Purity—
Breaking the Law of, xxv. 133.
Lost, xxi. 133.*
Strength, xxiii. 12, 101.
of Talk, xx. 224.

Purpose—
of Christ, xxi. 219.
God's, Assured Victory, xxvi. 160.*
Need of, xx. 86.

Purposes, Unfulfilled, xxiv. 142.

Quietness, xix. 38; xxiv. 90, 91.*
Christ's, xxvi. 46.*
and Communion, xix. 143.
Confidence, xxv. 159; 161.*
the Knowledge of God, xxii. 130.

Rabboni, xxi. 214.*

Race Prejudice, xxviii. 62.

Realities, Unseen, xx. 97.

Reason—
and Belief, xxvii. 204.
Distrust of, xxv. 20.
and Emotion, xxv. 21.
in Religion, xxv. 20.

Rebuke, xx. 224.
Ministry of, xxvi. 103.

Receptivity, xxiv. 91*; xxvii. 225.
Need of, xxiii. 128.

Red Sea, Crossing of, xxiii. 14.

Rededication, xxii. 12.

Redeemed, The, xxvi. 141.*

Redemption, xxiv. 107.
through Christ's Blood, xx. 164, 193; xxvi. 195.
God's Purpose of, xxvi. 138.
Mystery, xxii. 9.
ever fuller Understanding, xxii. 56.
Wonder of, xxiii. 117.
of the World, xix. 51; xxiii. 118; xxv. 79.

Refiner, The, Work of, xix. 221.

Reflecting God, xxvi. 181.*

Regeneration, xx. 204; xxi. 82.
Necessity of, xxi. 84.

Religion—
an Adventure, xix. 124.
of the Spirit, xx. 15.
Apocalyptic Type of, xxviii. 88.
Appeal to the Whole Personality, xxiii. 57.
and Art, xxvi. 188.
Attractive, xxvii. 154.
Burden, xxiii. 61; xxvi. 80; xxvii. 134.
Caught rather than Taught, xxviii. 154.
not Ceremonies but Character, xix. 125.
and Commerce, xxv. 119.
Communal, xix. 124.
Condition of Social Security, xxiii. 123.
Conventional, xxvi. 209.
in Daily Life, xxv. 54; xxvii. 224.
Definitions of, xix. 123.
Disappointments in, xxi. 121.
Enlarging Life, xxv. 150.
Essential and Non-essential in, xxvii. 130.
Externalizing, xx. 66.
False, xxii. 27.
Formality in, xxv. 16.
Forms Changing, xxvi. 216.
as Friendship, xxvi. 37.
Grave and Glad, xxviii. 130.
Indifference to, xxvi. 213.
Interest in, xix. 150; xxi. 48, 118.
Joyful, xx. 106; xxiii. 62, 156.
and Morality, xxvi. 64; xxvii. 57, 90.
and Music, xxv. 214.
Narrowness in, xx. 191.
Necessity, xxi. 162.
for Constructive Living, xxiii. 122.
Personal Experience, xxii. 158.
Personality at the Heart of, xxi. 162.
Possessing by Sharing, xxvii. 27.
Practical, xx. 90.
Primary Place of the Will in, xxi. 114.
Reality in, xxvi. 215.
Reasonableness of, xxv. 22.
Right of Private Judgment in, xxi. 175.
and Science, xxii. 118.
Second-hand, xxii. 157; xxviii. 177.
Sense of the Essentials in, xx. 23.
Simplicity of, xxvii. 197.
not Static, xxi. 131.
and Transformation of the World, xxv. 25.
Uplifting, xxvi. 82.

Religious Expression, Different in Each Age, xxvi. 216.

Religious Instincts, Inborn, xxvii. 198.

Religious Life, Prohibitions threatening Liberty of, xx. 182.

Religious Narrowness, xxiv. 122.

Religious Observances—
Aid to the Spiritual Life, xxi. 109.
Neglect of, xxvii. 99.

Religious Tolerance, False, xxv. 108.

Religious Training of Children, Parental Responsibility, xxviii. 33, 153.

Religious Unsettlement, xix. 70.

Religious Values, Revising our, xx. 67.

Religious Vocabulary of Early Church, xx. 52.

Remembrance of Past Blessings, xix. 65.

Remission of Sins, xxii. 199; xxvi. 195.

Remorse, xix. 102.

Renewal, Inward, xxv. 196; xxviii. 11.

Repentance, xix. 16.
not a single Action, xxiv. 133.
National, xix. 102.
Possibility of, xix. 101.
Purifying Power, xxiv. 133.

Reprobation, Doctrine of, xxvii. 163.

Reserve, Need for, xxv. 231.

Resolutions—
Good, xxv. 168.
Prompt Fulfilment of, xxiv. 142.
Unfulfilled, xix. 21; xxiv. 141.

Responsibility—
to God, xxviii. 84.
for our Lives, xxviii. 83.
for Others, xxi. 224.
Personal, xxv. 139; xxviii. 83.
Shrinking from, xxvi. 183.

Rest and Work, xxiii. 9.

Restoration, xxiii. 100.

Resurrection of the Body, xx. 101.

Resurrection, The—
Belief in, xxvii. 201.
Christ as, xxii. 23.
interprets Christ's Death, xxvii. 17.
declares Christ's Divine Sonship, xxvii. 16.
Disciple's Account of, xxii. 193.
and Everyday Spiritual Experience, xxvii. 73.
and the Glorified Body, xxvii. 74.
Heart of Christianity, xx. 198.
and Holy Communion, xxvii. 203.*
Power of, xx. 72.
as the Proof of Man's Redemption, xxvii. 73.
Reproduced in Human Experience, xx. 198, 202.
as a Triumph of Personal Holiness, xxvii. 72.
Type of Other Resurrections, xxvii. 17.

Retaliation, xxiii. 166.

Retribution for Sin, xxv. 17.

Return to God, xxvi. 57.

Revelation—
of God, in Many Ways, xxi. 155.
in Life's Common Things, xxv. 116.
Progressive, xxi. 70, 130; xxii. 116; xxiii. 78,* 85; xxvii. 220; xxviii. 115.

Revenge—
Futility, xxi. 187.*
Rejecting the Spirit of, xxviii. 47.
Spirit of, xxiii. 166.
Through the Self-sacrifice of the Wronged, xxvi. 205.
True, xxviii. 47.

Reverence—
for God, xxiii. 183.*
in Presence of the Unknowable, xxv. 58.

Revival(s)—
and the Church, xix. 148.
Religious, xix. 49, 110, 220, 226.
Effects of, xix. 206.
Spiritual, Signs of, xxi. 117.
Unpredictable, xxvi. 122.

Reward, Christian's, xxvi. 202.

Rhetoric, Avoiding, xxiv. 57.

Rich Fool, Parable of, xix. 25; xx. 129.

Rich Young Ruler, xx. 50, 194, 195.*

Riches, Material and Spiritual, xxiv. 119.

Right and Wrong, xxiii. 93; xxv. 198.*

Righteous Indignation, xxviii. 30.

Righteousness, xxv. 184; xxviii. 92, 95.
Christ, Standard, xxii. 115.
of God, xxvi. 204.
and National Permanence, xxvi. 90.
Social, xix. 74.

Rights and Duties, xix. 17; xx. 216; xxviii. 56.
Difference made by Christianity to, xxviii. 56.

Rigidness Alienating Others, xx. 221.

Ritualism, xix. 125.

Rivalry—
Christian, in the Church, xxiv. 145.
in Social Life, xxiv. 145.
Dangers of, xxiv. 144.
Using for High Ends, xxiv. 144.

River(s)—
Importance in Commercial History, xxv. 118.
of Life, xxv. 119.

Road—
Makers of the, xxvi. 9.
in Palestine, xxvi. 201.

Rock—
of Ages, xxv. 129.
as Shelter, xxv. 172.

Roman Triumph, xxiv. 34.

Romans, Epistle to, xxvii. 3.
Contents, xxvii. 3.
Date, xxvii. 4.
Destination, xvi. 1-23; xxvii. 6.
Genuineness, xxvii. 4.
Leading Ideas, xxvii. 7.
Purpose, xxvii. 4.
Readers, xxvii. 5.
Unity, xxvii. 5.

Rome—
Christ and the Religion of Pagan, xxvi. 121.
of Nero, xxvii. 30.

Rooted in Christ, xx. 183, 184.

Roots, Uses of, xx. 185.

Rule of Christ, xxv. 79.

Sabbath, Origin xxi. 211 [*See* Sunday].

Sacred and Secular, Unity of, xx. 66; xxii. 31, 54; xxiii. 177; xxiv. 64; xxv. 33, 54; xxvii. 117; xxviii. 5, 32.

Sacrifice, Joy in, xxiv. 16.

Sacrificial Life, xxii. 6.

Sadducees, Denial of the Resurrection, xxvi. 120.

Saint(s), xx. 9,* 82.
in Daily Life, xx. 10.
Definition, xx. 130; xxvii. 21.
Freedom and Responsibility, xxvii. 22.
in Hostile Environment, xx. 130.
Meaning of Term, xx. 9.
Morally Effective Life, xxvii. 22.
of To-day, xxvii. 20.
Unknown, xx. 105.
in Unlikely Places, xxiii. 225.

Saintliness—
Christian Vocation, xxvii. 21.
in Daily Life, xxvii. 21.
not Saintship, xxvii. 21.
not Separation from the World, xxvii. 21.
and Service, xxiii. 150.

Salt, Functions of, xx. 223.

Salvation—
Act of Grace, xxiv. 230.
an Act and a Process, xxvii. 70.
for All, xxi. 153.
Co-operation between God and Man in, xxiii. 47.
Deliverance from Selfishness into Love, xxiv. 100.
Divine Initiation of, xx. 56; xxi. 85.
by Faith, xxvii. 32.
Free Gift, xxvi. 153.
Future, xxviii. 66.
Gift of God, xxvii. 56, 97.
God Author and Perfecter, xxiv. 28.
by Grace, xxvii. 98.*
Holy Spirit the Pledge of, xxiv. 28.
and Hope, xxvii. 152.
Past, xxviii. 65.
and Perfection, xxvii. 71.
Prayer and Effort Necessary, xxvi. 106.

Salvation—*contd.*
Present, xxviii. 66.
as Security, xxviii. 67.
from Sin, xxv. 200.
Social, xxv. 175.
Threefold Aspect, xxviii. 65.
Wells of, xxv. 101.
Working out our own, xx. 57.
by Works, xxii. 42.

Sanctification, xx. 174.
Two Methods of, xx. 150.
for Service to Man, xxii. 142.

Satan—
Transformed, xxiv. 173.
in the Conscience, xxiv. 175.
in Fiction, xxiv. 174.
in Religion, xxiv. 173.
Wiles of, xxiv. 32, 173.

Saving Love, xxi. 182.

Saviour—
Christ the Only, xxii. 75.
from Sin, xxii. 108; xxvii. 108.

Scepticism, Moral, xix. 165.

Schoolmaster, Christian, xx. 28.

Science—
Allowing More Room for God, xxvi. 198.
Belief in a Creation, xxvi. 197.
more Humble than Formerly, xxvi. 198.
Spiritual Interpretation of the Universe, xxvi. 197.

Science and Religion, xxi. 71, 130; xxv. 55; xxvi. 197.

Scientific Materialism, xix. 187.

Sea of Life, xxiii. 24.

Seclusion as a Preparation for Service, xxvi. 92.

Second Best—
Choosing, xxiii. 17.
Peril of, xxiii. 16.

Second Coming, xx. 124*; xxviii. 69.

Second Mile, xxvi. 151.

Secrecy of God, xxvi. 79.

Secret Sins—
Cleansing of, xxvii. 50.*
Future Judgment of, xxvii. 49.

Sectarianism, xix. 184; xxii. 4; xxvi. 177.

Security—
Moral, xxi. 218.
Social, xxvi. 220.
of the Soul, xxviii. 68.

Seeing—
not Believing, xxii. 210.
and Perceiving, xxii. 209.

Seeing Christ, xxii. 37.

Seeking Things Above, xx. 203.

Self—
Divided, xx. 125*; xxiv. 50; xxvii. 103, 105.
Higher, the True, xxvii. 103.

Self-accusation, Morbid, xxvii. 46.

Self-assertion, True, xx. 91.

Self-centred Life, xxii. 8*; xxviii. 39.

Self-denial—
of Christ, xxviii. 108.
for Christ's Sake, xxvi. 171.
in Christian Life, xxvii. 80; xxviii. 131.
the Way of Growth, xxvii. 80.

Self-discipline, xxvii. 100.

Self-discovery, xxv. 110.

Self-effacement, xxi. 97; xxiv. 72.
in God's Service, xxv. 59.

Self-examination, xx. 71; xxiii. 187; xxiv. 212, 213*; xxv. 110; xxvii. 45, 213.
by a Positive Standard, xxiv. 214.

Self-expression, xxiii. 66.

Self-forgetfulness, xxi. 38.
in Service, xxv. 59.

Self-indulgence, xxvii. 80.

Self-interest, xxiv. 208.

Selfishness, xx. 45; xxiv. 100.
Conquered by Love, xx. 213.
Doom of, xxiv. 210.

Self-judgment, Imperfect, xxiii. 187.

Self-knowledge, xxv. 116.

Self-love, True, xxii. 6.

Self-pity, xxvi. 88; xxvii. 166.

Self-protection against Human Pain and Need, xxv. 63, 109.

Self-realization, xxiv. 51.

Self-restraint in Sphere of the Affections, xxvii. 81.

Self-sacrifice, xxii. 6.
Blessing from, xxviii. 108.

Self-satisfaction, xx. 84.

Self-seeking, xxiv. 208.

Self-sufficiency—
Obstacle to—
Faith, xxvii. 60.
God's Purpose, xxv. 162.

Self-surrender, xxi. 125; xxv. 159.*
All-inclusive, xxiv. 135.
Entire, xx. 162.

Sensitiveness, xxii. 22.
Handicap, xxviii. 168.
to the World's Need, xxiii. 120.

Separate, Call to be, xxiv. 123.Ψ

Separation from Christ, xxii. 61.

Seraphim, Wings of the, xxv. 58.

Serenity, xxvii. 65, 124; xxviii. 93.

Sermon on the Mount, xxiv. 46.
Interpretation of the Commands, xxiv. 47.
Meant to be Obeyed, xxiv. 47.
Social Application, xxiv. 49.

Servant of the Lord, xxvi. 44.
Development of Idea, xxvi. 116.
Gentleness of, xxvi. 46.
Personality of, xxvi. 116.
Suffering, xxvi. 118.
Unobtrusiveness, xxvi. 45.

Service, xix. 203; xx. 15, 80; xxvi. 180.
Christian, Perseverance in, xxvi. 23.
Recompense of, xxvi. 203.
Rewarded by More Work, xxvi. 203.
of Compulsion and of Love, xxvii. 133.
Disinterested, xxiv. 208.

Service—*contd.*
Duty of, xxv. 56.
Freedom of Christ's, xxii. 104.
and Friendship, xxii. 102.
Giving of Self in, xxiv. 212.
Inspired by Love, xx. 212.
Joy of, xxii. 100.
Lowly, xx. 48*; xxii. 52; xxviii. 163.
Neglecting Opportunities for, xxi. 117.
Sacrificial, xx. 77; xxii. 165; xxv. 117; xxvi. 11, 162; xxviii. 4.
Selfless, xxi. 196.*
Social, xxvi. 67.
and Sorrow, xxvi. 194.
Sorrow and Joy of, xxiii. 121.
Spiritual Inspiration of, xx. 98.*
True Idea of Life, xxii. 53.
and Vision of God, xxii. 54.*
Vision Needed for, xxiii. 121.
Wholehearted, xxvii. 29.

Serving Christ, xxviii. 94.

Sharing, xxi. 53; xxvii. 19, 26.

Shepherd, xxi. 222.*
The Good, xxi. 222. 223.*
The Hireling, xxi. 224.
Type of Self-Sacrifice, xxi. 224.

Shortness of Time, xxii. 20.

Sick, Visitation of, xxviii. 25.

Silence—
Charitable, xxviii. 75, 97.
God's Presence felt in, xix, 147.
Ministry of, xix. 147.
under Suffering, xxvi. 136.

Simeon, xix. 219.

Simplicity—
of Christ's Teaching, xx. 143.
of Faith, xxvii. 197.
of the Gospel, xxv. 212.
Meaning, xxiv. 170.
Reaction towards, xxiv. 171.
the True, xxiv. 169.Ψ

Sin—
Accumulated Results of, xix. 197.
Binding the Will, xxvi. 97.
Blotted Out, xix. 198.
Bondage of, xxi. 191; xxvi. 193; xxvii. 107.
Breaking with, xix. 32.
Christ the Only Deliverer from, xxvii. 108.
Christ's Teaching on, xxi. 164.
Cleansed by Christ, xxv. 204.*
Clinging to, xxiii. 180.

Sin—*contd.*
Condemnation by—
a Law, xxvii. 118.
a Life, xxvii. 119.
Confession, xxiii. 98.
Consciousness of, xix. 14; xxv. 49.
Consequences to Self and Others, xxv. 24.
Conviction by a Cross, xxvii. 119.
of, xxii. 113; xxv. 134.
Crucifying Christ, xxvi. 133.
Afresh, xxiii. 139.*
Defeated Power, xxiii. 238.
Deliverance from, xx. 199; xxi. 47; xxii. 129; xxvi. 98,* 193; xxvii. 117.
Dying to, xx. 204; xxvii. 84, 85.*
Fearing, xxvii. 102.
Fight with, xx. 200; xxii. 129.*
Forgetting, xxvi. 144.
Forgiveness of, xix. 128; xxii. 48.
Forsaking, xx. 205.*
God's Remedy for, xxvi. 132.
Godly Sorrow for, xxiv. 133.
and Grace, xxvii. 77.
Impoverishing Life, xxvi. 193.
Inheritance of, xxvii. 76.
in the Light of God's Friendship, xxvi. 38.
Loneliness, xxii. 57.
Lost Sense of, xxiii. 99; xxvii. 118.
Memory of, xxvi. 86.*
Nemesis, xix. 197.
Outward Signs, xxv. 221.
Pain of Contact with, xxvi. 128.
Penalty of, xxvii. 94.
Physical Penalties, xxv. 133.
Reality of, xxiv. 37; xxvii. 100.
Relative to Knowledge and Light, xxvii. 101.
Sense of, Awakened by Christ, xxii. 108.
Sensitiveness to, xxiii. 130.
Separating from God, xxiii. 174; xxvi. 172, 178.
Power, xxii. 58.
and Sorrow, xxvi. 193.
Sorrow for, xxiv. 134.*
Struggle with, xix. 32.
and Suffering, Connection, xxi. 200; xxvii. 76.
Vain Hope of Outgrowing, xxvii. 107.
Wages of, xxvii. 93.
Paid in Part by Others, xxvii. 94.
Worldly Sorrow for, xxiv. 132.
Wounding Christ, xxii. 165,* 184.
God, xxvi. 131.

Sincerity, xxiv. 38, 57.
in Christian Love, xxviii. 27.

Singing—
Born of Sorrow, xxiii. 155.
in Times of Difficulty, xix. 122.

Singlemindedness, xx. 81.
in God's Service, xxiv. 20.

Sinlessness, Meaning, xxi. 194.

Sinners—
Christ's Gentleness with, xxvi. 47.
Christ Restoring, xxi. 143.
Love to, xxi. 184.
Pity for, xx. 77.*

Sins—
of the Body and of the Disposition, xxviii. 86.
Secret, Types of, xxvii. 49.

Slave of Christ, xxiv. 189.

Sleep—
Gifts in, xxiii. 126.
Strength from, xxiii. 127.*

Slowness of God, xxv. 98.

Small Beginnings, xix. 196.*

Sneering, xix. 88.

Social Christianity, xxv. 175.

Social Convention—
Worshipping, xxvi. 66.

Social Evils, xix. 75, 79.

Social Gospel, xx. 97; xxi. 48; xxii. 136; xxiii. 90; xxviii. 90.

Social Indifference, xix. 78.

Social Justice, xix. 73, 126.

Social Order—
New, xxvi. 217.
Vision of a Christianized, xxv. 208.

Social Peace, xxviii. 96.

Social Reform—
and the Conversion of the Individual, xxvi. 208.
Failure without Christianity, xix. 52.
Personal Responsibility for, xix. 80.
and the Redemption of Personality, xxiii. 123, 170.

Social Salvation, xxvi. 106

Social Service Substituted for the Gospel, xxvi. 67.

Social Unrest, xxv. 218.

Society—
Regeneration of, xxviii. 127.
Unchristian Foundation, xxv. 88.

Sojourners, Christian, xxiii. 59.

Soldiers, Roman, Casting Lots, xx. 63.

Solidarity, xxviii. 78.

Solitariness of the Human Spirit, xxiii. 191.

Solitude—
and Communion with God, xix. 11; xxiii. 191.
Inner, xx. 100; xxi. 37; xxv. 196*; xxvi. 54.

Songs in the Night, xxiii. 154, 156.*

Sons of God—
Apocalypse of, xxvii. 145.
Helpfulness of, xxvii. 143.

Sonship—
Assurance of, xxvii. 132.
Christ's Doctrine of, xxii. 163.
Obligation, xxvii. 135.
and the Witness of the Spirit, xxvii. 136.

Sorrow—
Acceptance of, xxv. 203.
Blessing from, xx. 226*; xxii. 18.
Comfort of Christ's Presence in, xxvi. 56.
Enabling us to Comfort Others, xxvi. 194.
Expelling Small Irritations, xxvi. 163.
Future Explanation, xxii. 56.
Gain from, xix. 14.*
God's Nearness Realized in, xxiii. 185.
Illumination, xxv. 51.*
Joy out of, xxv. 202.
Leading to God, xxvi. 187.
Numbing, xxiii. 185; xxviii. 63.
Revealing God, xix. 134*; xxvi. 55.
and Sin, xxvi. 193.
for Sin, xxiv. 132, 134.*

Soul—
Cultivation of, xxiii. 41.
Homing Instinct of, xxvi. 185.
Losing, xxiii. 42.
Origin of, xxiii. 40.
Security of, xxviii. 68.

Sovereignty of God, xxv. 13, 48, 225; xxvii. 184.
and Man's Free Will, xx. 159; xxi. 124.

Sowing and Reaping, xxi. 118; xxiii. 119.*

Space, Tyranny of, xxvii. 178.

Speculation—
Danger of, xxiv. 154.
about the Future, xxii. 225.

Speech, Grace of, xx. 222.

Spirit, Victory over the Body, xxii. 195.

Spirit of Christ, xxvii. 125.
Appropriating, xx. 32.
in Industrial Life, xxii. 118.
in International Relationships, xxviii. 71.
in Society, xxviii. 92.
in the World, xxviii. 70.

Spirit of God, Outpouring of the, xix. 49.

Spiritual, The, Supremacy of, xix. 194.

Spiritual Atrophy, xxiv. 62.

Spiritual Body, xx. 101.

Spiritual Death, xxvii. 93.
Instancy of, xxvii. 93.
Sequences in, xxvii. 94.

Spiritual Debt, xx. 192.

Spiritual Endurance, Life Testing our, xxiv. 59.

Spiritual Glow—
Defensive Power, xxviii. 34.
Uniting Power, xxviii. 35.

Spiritual Growth, xx. 147, 174, 203.

Spiritual Handicaps, xxvii. 113.

Spiritual Influence, Evading, xix. 97.

Spiritual Inheritance, Claiming, xix. 93.*

Spiritual Life—
Neglecting, xxiii. 129.
Nourishment of, xxi. 150.

Spiritual Life—*contd.*
Ordering of, xxiii. 96.
Widening and Deepening of, xxvi. 141.

Spiritual Living—
Fellowship with God, xxvii. 123.
Possible for Everyone, xxvii. 121.
Everywhere, xxvii. 121.

Spiritual Possessions, xxiv. 118.
Appropriating, xix. 91.

Spiritual Power, xx. 125; xxvii. 32.
Bringing Security, xxvii. 33.
Gift of Christ, xxviii. 73.
God, Source of, xxvii. 33.
Power of Usefulness, xxvii. 34.

Spiritual Religion, Revival of, xix. 110.

Spiritual Riches, Claiming our, xxvii. 139.

Spiritual Sensitiveness, xx. 191.

Spiritual Standard [*See* Standard].

Spiritual Thirst, xxi. 104.

Spiritual Transformation, xxiv. 52.

Spiritual Values, xxii. 28, 39.
Depreciating, xxii. 13.

Spiritual Vision, xxiv. 77.

Spiritualism, xxvii. 197.

Spirituality, xxvii. 121.

Spiritual-mindedness, xxvii. 120.
Results of, xxvii. 123.

Spring—
Message of—
God's Faithfulness, xxiii. 10.
Hope and Joy, xxiii. 11.
Revelation of Beauty, xxiii. 11.
Season of Resurrection, xxiii. 10.

Stability, Moral and Spiritual, xxvi. 142.

Standard—
Christ as, xix. 24; xxiv. 166.
False, xix. 22.
Lowering our, xix. 23.
of Public Opinion, xxiv. 166.
Spiritual, xxiv. 165.

Stars, Shepherd of, xxvi. 20.*

State, The, False Conception of, xxv. 30.

Statesmanship, Christian, xxviii. 139.

Steadfastness of Faith, xx. 184.

Stephen, Death, Influence on Paul, xxiv. 207.*

Stewardship, Christian, xx. 128.

Stillness—
and Communion, xxii. 131.*
God coming in, xix. 37.

Stoicism, xxii. 64.

Stranger, The, Measureless Possibilities in, xxviii. 40.

Strength—
through Christ, xxiii. 93; xxv. 158.
for Daily Duty, xxvi. 31, 34.
Duty to Weakness, xxviii. 101.
Secret of, xix. 203.
from Waiting on God, xxvi. 31.
through Weakness, xxiv. 188.

Strong, Ministry of the, xxviii. 100.

Struggle—
in the Christian Life, xxviii. 68.
Gain of, xxii. 44.
Necessary for Spiritual Growth, xxiv. 206.

Study of the Christ of the Gospels, xxiv. 152; xxviii. 165.

Stumbling-blocks, xxvi. 201.

Subconscious, The, xix. 32.

Sublimation of the Passions, xxv. 28.

Success, Selfish, xxvii. 159.

Suffering—
Accepted, xxvi. 109.
Blessing from, xx. 226.*
Challenge, xxii. 44.
for Christ, Joy in, xx. 172; xxiv. 206.
Christ's View of, xxi. 200, 206.
Developing Character, xxiii. 76.
Educative, xix. 193.
Enabling One to Comfort Others, xxii. 154.
Ennobling, xxvii. 150.
Entering into Others', xxviii. 102.
Fruit of, xx. 26.

Suffering—*contd.*
Gain from, xxi. 202*; xxv. 143.
of God, xxvii. 152.
Illuminative, xxiii. 76.
Inescapable, xxvi. 100.
Joy in, xxvi. 57.
Nobly Borne, Influence of, xxiv. 207.
Price of Progress, xxiii. 77.
Privilege of, xx. 39.
Problem of, xix. 140; xx. 40; xxi. 201; xxiii. 75; xxiv. 87; xxv. 142; xxvi. 108; xxvii. 149, 171.
Purifying, xix. 222; xxv. 152; xxvi. 18.*
Quickening—
Sense of Dependence on God, xxiv. 76.
Sympathy, xxiv. 76.*
Shaping Character, xix. 164.
Silence under, xxvi. 136.
and Sin, xxvii. 157.
Connection, xxi. 200.
and Spiritual Gain, xxiv. 75.
Vision, xxiv. 79.
Teaching Sympathy, xxvii. 151
Transformation of, xxiv. 74; xxvi. 100.
not the Ultimate, xxvi. 109.
Using, xxvii. 158.

Sunday—
Consideration for Others, xxiii. 51; xxviii. 77.
Making Every Day a, xxviii. 77.
Observance, xxiii. 49; xxvi. 174; xxviii. 76.
Privilege, xxviii. 78.
Peace, xxi. 211.*
Reading, xxiii. 50; xxviii. 78.
Recreation, xxvi. 176.
Rest, xxiii. 51.
Worship, xxiii. 50; xxvi. 175.

Sun-dial of Ahaz, xxv. 223.

Super-conquerors through Christ, xxvii. 174,* 175.

Superiority, Attitude of, xxviii. 17.

Supernatural, The, Doubt of, xxiv. 155.

Surrender—
Complete, xxvi. 200.
Condition of Receiving the Spirit, xxiv. 237.
Joy of, xxii. 148.*
Partial, xxvi. 200.
Unreserved, xxvii. 88; xxviii. 146.

Sympathy—
of Christ's Teaching, xxv. 143.
Contraction of, xxvi. 97.
for Suffering, xx. 77.
Two Sides of, xxviii. 40.

Tabernacles, Feast of, xxv. 101.

Tact in Religious Work, xxviii. 86.

Tale-bearing, xxviii. 97.*

Taste, Fineness of, xx. 19.

Teachableness, xxv. 163.
Importance of, xxv. 98.

Temper—
Uncontrolled, xix. 77.
Victory over, xxviii. 68.

Temperament, Melancholy, xx. 107.

Temperance, xxviii. 98.
Fulfilment of Life, xxviii. 100.

Tempest, Stilling of the, xxvii. 168.

Temple, The, Cleansing of, xix, 210; xxi. 74.

Temporal and Eternal, The, xxiv. 80.

Temptation—
Attacking our Strongest Side, xxiv. 32.
Coming through Loved Ones, xxiv. 33.
Common to Man, xxiv. 112.
Conquest giving Strength, xix. 69.
Penalty of Man's Free Will, xix. 69.

Tent and the House, The, xxiv. 83.

Tertius, Paul's Secretary, xxviii. 169.

Testimony—
to Christ [*See* Witnesses for Christ], xxi. 53; xxii. 109, xxiv. 74, 236.
of Experience, xxi. 156.

Thankfulness to God, xxiii. 210.

Thank-offerings to God, xxviii. 6.

Thanksgiving, xx. 66, 146.

Theology—
Based on Experience, xx. 156.
of Crisis, xxii. 116.

Thief, Penitent, xxvii. 119.

Things—
Love of, xx. 129.
Men Live by, xxv. 228.

Thirst—
for God, xxi. 105,* 169, 171.*
Spiritual, xxi. 104.

Thomas—
Confession, xxii. 206.
Doubt, xxii. 204.
Loyalty, xxii. 21, 204.
Melancholy, xxii. 21.
and the Risen Christ, xxii. 203.

Thorn in the Flesh, xxiv. 187, 196; xxviii. 169.

Thorns of Life, xxvi. 161.

Thoroughness in Work, xxvii. 28.

Thoughts—
Accusing, xxvii. 47.
Of the Beautiful, xx. 120.
Control of, xx. 118; xxiv. 157.
Crushing Evil, xxiv. 158.*
Cultivating Good, xxiv. 158; xxviii. 51.
Determining Character, xxiv. 156.
God's Contrasted with Man's, xxvi. 155.
Influence of, xx. 118, 119.
Re-thinking Good, xxiv. 159.

Thwartings of Life, xx. 60.

Time—
Pricelessness, xxii. 50.*
Sacredness, xxii. 20.
Value of, xxi. 144.
Vastness of, xxvii. 178.

Timothy, xxviii. 166.
Claim to Honour, xxviii. 167.
Debt to Paul, xxviii. 168.
History, xxviii. 167.

To-day, xxiv. 34.*

To-morrow, Life's, xxvi. 164.

Tongue, Unjust, xxv. 170.*

Traditions, Inspiration of Great, xxv. 136.

Tranquillity, xxiv. 184.

Transcendence, xxvii. 111.

Transformation—
of Character, xxv. 201.
of Destructive Forces, xix. 110.
in Nature, xxv. 201.
Spiritual, xxiv. 52.

Travel in Roman Empire, xx. 140.

Treachery, xxv. 189.

Treasures—
in Earthen Vessels, xxiv. 70.
in Heaven, xxiv. 120.

Treaties, Sanctity of, xxv. 187.

Trial(s)—
Adapted to Individual Needs, xxv. 153.
Bringing the Need of God, xxv. 177.
Enlarging the Soul, xxv. 177.
Teaching Sympathy, xxv. 178.

Tribulation—
and Character, xxvii. 65.
Glorying in, xxv. 152; xxvii. 64.
and Patience, xxvii. 64.

Trinity, The, xxi. 35; xxiv. 235.*
Doctrine, xxii. 81.
Value of, xxii. 83; xxiv. 228.
in Experience, xxii. 84*; xxiv. 233.
History of the Doctrine, xxiv. 226.
Meaning of the Doctrine, xxiv. 227.

Triumph, Meaning of Word, xx. 196.

Trivial, Significance of, xxv. 222.

Trouble—
Best Learning-time, xxv. 164.
Blessing from, xix. 13, 38, 65, 134.*
Calls out our Powers, xxvii. 62.
Cure for, xxii. 64.
Deepens our Sympathy, xxvii. 63.
Deliverance from, xxiii. 22.
Enriching, xxvi. 87.
Inescapable, xxvi. 86.
Saved in, not from, xxii. 46.
Taking it to God, xxv. 220.
Uses of, xxvii. 62.

Trumpet-note, The, xxiii. 237.

Trust—
in the Character of Christ, xxii. 56.
in Christ, xx. 150; xxi. 122; xxvii. 198.

Trust—*contd.*
for the Future, xxiv. 18.
in God, xxiv. 17; xxv. 47*; xxvii. 168
Cure for Trouble, xxii. 65.
in God's Care, xix. 200.
in God's Goodness, xxii. 128.*
Peace of, xxv. 129.*

Truth, xxiv. 214. ⸸
Dignity of, xxi. 36.
and Freedom, xxi. 189. ⸸
Fresh Relevations of, xxi. 131; xxii. 186; xxiii. 74; xxvi. 96.
God's Gift of, xxiv. 216.
Intellectual and Moral, xxii. 74.
Loyalty to the, xxiv. 217.
Man's Search for, xxiv. 215.
O.T. and N.T. Conception, xxii. 73.
Proclaiming the, xxiv. 218.
as Reality, xxii. 73.
Search after, xxii. 33.
Speaking the, xix. 77.

Truthfulness, xxi. 36; xxii. 73; xxv. 18.

Turning Back, xxvi. 34.*

Twilight, xxv. 109.*

Uncertainty about God, xxii. 8.

Unconquered, xxvii. 167.*

Understanding, Lack of, xx. 19.

Unforgiving Spirit, xxv. 38.*

Uniformity, xix. 72.

Union—
in Christ, xxii. 104.
with Christ, xx. 72.

Unity, xxiii. 145. ⸸
Blessing of, xxiii. 148.
in Christ, xix. 71, 110; xx. 207; xxviii. 163.
Christian, xxii. 3.
in Diversity, xix. 72; xxiv. 159.
Forces making for, xxii. 5.
Necessity of, xxii. 144.
Obstacles to, xxii. 146.
Religious, Despite Outward Differences, xxii. 4.
Spirit of, xxiii. 146.
and Uniformity, xxii. 4, 63.
Vision of, xxiii. 145.

Universe—
Divine Order in, xx. 144; xxvi. 19; xxvii. 40.
Mind in, xxvii. 193.
Origin of, xx. 158.
Purpose in, xx. 159.
Rationality of, xx. 159.
Sustained by Christ, xx. 159, 162.
Vastness, xxvi. 24; xxvii. 178.

Unknown Saints, xx. 105.

Unobtrusiveness in Christian Work, xxvi. 45.

Unseen, The, Seeing, xxiv. 77.

Unseen Realities, xx. 97.

Unselfishness—
Compensations of, xxiv. 128.
Winning Men's Hearts, xxiv. 210.

Unsparingness of God towards His Son, xxvii. 172.

Unworldliness, Christian, xxii. 139.

Uprightness of Life, xix. 81.

Upward Aim, xx. 202.

Upward Look, xxvi. 22.

Utilitarianism, Bondage to, xxii. 28.

Vainglory, xx. 42.

Valour of Religion, xxiv. 181.

Venture, xx. 154.*

Victories—
Over our Real Foes, xxvii. 175.
Worth the Cost, xxvii. 175.

Victorious Living, xxvii. 140.

Victory—
Note of, xix. 30.
Secret of, xxvii. 173.
Over Sin, xx. 199.

Vine, The, and the Branches, xxii. 92 ⸸; xxiv. 190.
Symbolism, xxv. 34.

Vineyard, Israel as, xxv. 34.

Vision—
and Action, xix. 52; xxvi. 185.
of Christ, Deepening Sense of Sin, xxv. 62.
of Duty, xix. 53.
of God, xxv. 48, 56.
of the King, xxii. 168. ⸸

Vision—*contd.*
Moments of, xix. 21.
Acting upon, xxiii. 104.
of New Age, xix. 109.
of Self, xxv. 49.
and Self-discovery, xxv. 62.
and Service, xxi. 67, 129; xxv. 49, 56; xxvi. 22; xxvii. 123.*
Spiritual, xix. 53.

Visitation of the Sick, xxviii. 25.

Vocation, Consciousness of, xxi. 203; xxv. 64.

Voice—
of Christ, Hearing, xxvii. 225.
of God, Listening for, xxv. 65.
of the Lord, xxi. 95, 213.

Volunteers for Service, xxv. 50.*

Vows, Wisdom of, xxiii. 103.

Waiting—
Discipline of, xxiii. 134.
upon God, xxv. 156.
means Dependence, xxvi. 29.
Love, xxvi. 29.
Obedience, xxvi. 29.
and Renewal of Strength, xxvi. 30.
for Light, xxiii. 135.

Walking—
in Christ, xx. 182.
without Fainting, xxvi. 32.
by Faith, xxiv. 85.

War, xix. 100.
Difficulties in Getting Rid of, xxv. 31.
Horrors of, xix. 112.
Problem of, xix. 111.

Warfare, Moral, xxiii. 28.

Warning, Note of, xix. 28.

Watchfulness, after Victory, xxiv. 33.

Weak Points in Character, xxiv. 204.

Weakness—
Glorying in, xxiv. 187.
Strength through, xxiv. 198.
Turning to God in, xxiv. 72.

Wealth—
Creating Sense of Power, xxv. 91.
Stewardship, xxiv. 138.
as a Trust, xxv. 91.
Unsatisfying, xxvi. 152.

Weapons of War Transformed, xxv. 28.

Weariness, xix. 152; xxvi. 166.
Causes of, xxvi. 104.
of Life, Deliverance from, xxiii. 21.

Weary, The, Words to, xxvi. 102.

Weaving, xxv. 227.*

Web of Life, xxv. 226.

Well-doing, xxv. 17.

Wholeheartedness, xx. 81, 218.

Wilderness, Discipline of, xix. 11.

Will—
Christ's Emphasis on, xxi. 114.
Divided, xxvii. 105, 114.
to Hope, xxvi. 166.
Power of, xix. 55.
Relation to Action, xxi. 115.
Fellowship, xxi. 115.
Knowledge, xxi. 115.

Will of Christ, and Man's Will, xxi. 123.

Will of God—
Acceptable, xxviii. 15.
Acceptance, xxviii. 16.
Christ's Perfect Obedience to, xxi. 111, 115.*
Delight in, xxvii. 197.*
Doing, xxi. 168; xxiii. 196; xxv 57*; xxviii. 15.
Glad Acceptance of, xx. 226*; xxiii. 21.*
Obedience to, xxiii. 69, 197.*
Good, xxviii. 14.
Perfect, xxviii. 15.
Proving, xxviii. 14.
Submission to, xxi. 125; xxiii. 140, 141.*
Supremacy, xxvii. 194.

Willing and not Doing, xxiv. 141.

Winter, xxiii. 227.
Witness to the—
Power of God, xxiii. 228.
Spirituality of God's Method, xxiii. 228.

Wisdom—
Beginning of, xxiii. 33.
of Christ, Moral and Spiritual, xx. 179.
Moral Quality, xxiii. 34.

Wishing, xxvii. 186.

Witness—
for Christ, xxi. 53; xxii. 109, 110*; xxiv. 236; xxvi. 179.
for God, xxiii. 153.
of Personal Experience, xxii. 109; xxviii. 135.

Witnesses—
for Christ, xx. 61.
in the Home, xxi. 54.

Woman taken in Adultery, xxi. 180.*

Woman of Samaria, xxi. 100, 102.

Womanhood, Debt to Christ, xxviii. 148.

Wonder—
of the Cross, xxv. 124.
of God's Holiness, xxv. 124.
of Immortality, xxv. 125.
Lost Sense of, xix. 192.
Sense of, xxiii. 181; xxv. 122.
in the Bible, xxv. 123.
in Public Worship, xxiii. 183.

Word, The—
Christ as, xxi. 12.
of God, xxi. 12; xxvi. 158.
Assured Victory, xxvi. 160.
Changeless, xxvi. 13.
Linking our Names with, xxviii. 172.
Moral Guidance, xxvi. 74.
Revealed in—
the Fellowship of the Spirit, xxiii. 87.
History, xxiii. 86.
Revealed through—
Redemption, xxiii. 87.
the Religious Experience of Men, xxiii. 86.
Hearing of the—
Incarnate, xxvii. 226.
Mystic, xxvii. 226.
Spoken, xxvii. 226.
Written, xxvii. 225.
Incarnate, xxi. 12, 26; xxvii. 12.

Words—
Christ's, xxv. 78.
Cruel, xxv. 29; xxvi. 162.
Degradation of, xxv. 180; xxviii. 47.
Power of, xix. 35; xxiv. 194.
Transforming Character, xix. 36.
Unutterable, xxiv. 195.

Work, xxi. 205.*
Blessings of, xxi. 129; xxiii. 7; xxiv. 110; xxviii. 171.
Christian, xxiv. 115.
Knowledge of God and Man Required in, xxiv. 114.
Patience in, xxiv. 114.
Purity of Motive in, xxiv. 113.
Completed by Others, xxiii. 143.*
Conscientiousness in, xx. 219.
Consecrated, xix. 209.
Developing Character, xxii. 215.
Enduring, xxi. 119.*
Enjoying our, xxvi. 219.
Faithful, xxvi. 222.
for God, xxi. 203.
Importance of, xxviii. 170.
Impotent Apart from Christ, xxii. 93.
Joy, xxii. 149; xxvi. 202.
and Peace in, xxviii. 128.
Ministry of, xxii. 214.
Monotony of, xxv. 202.*
Need for Co-operation in, xxiv. 110.
and Rest, xxiii. 7.
Sacredness of, xxi. 127.
Seeking Relief from Trouble in, xxii. 65, 215.
Self-forgetfulness in, xxv. 59.
Sense of its Value Necessary, xxvi. 220.
as Service, xxviii. 62.
Thoroughness in, xxvii. 28.
Unfinished, xxi. 204; xxiii. 143; xxv. 224.
Unhurried, xxii. 19; xxv. 149.
Wholehearted, xx. 219.

Workers for God, Qualifications, xxiv. 113.

Working in Faith, xxiii. 119.

Working Classes and Christianity, xix. 119.

World—
Appealing to the Church, xxv. 112.
Brotherhood, xxiii. 165*; xxiv. 181.
Christ's Attitude to, xxii. 141.
Christian Attitude to, xxiv. 126.
Conformity to, xxviii. 7, 8.
Danger of Conformity to, xxiv. 123.
Different Conceptions of, xxii. 135.
Evangelization, xxv. 217.
God's Purpose for, xxi. 131.*
Hostility of, xxii. 126, 128; xxiii. 108.
In it, but not of it, xxviii. 11.
the Inner and the Outer, xx. 165.
Need for God, xxvi. 7.
of Salvation, xxvii. 214.
New, Prophet's Picture of, xxvi. 217.
Regenerated, xxv. 86.
Sensitiveness to Need of, xxiii. 120.
Tempering Brightness of God's Glory, xix. 98.*
Transformed by Religion, xxv. 25.
Use of Term, xxviii. 8.
Verdicts of, Reversed, xxiii. 48.
Victory over, xxii. 127.
Visible and Invisible, Interpenetrating, xxiv. 193.

Worldliness, xxii. 140; xxiii. 42.*
Power of, xxiii. 92.
Spirit of, xxviii. 9.*

Worlds, The Two, xxiv. 191.

Worry, xix. 200.
about our—
Duties, xxiv. 185.
Friends, xxiv. 186.
Spiritual Condition, xxiv. 186.

Worry—*contd.*
Trust in God Dissipating, xxiv. 185.
Unnecessary Burden, xxiv. 184.

Worship—
Delight in, xxiii. 32.
as Intercourse with God, xix. 36.
Joyful, xxiii. 109.
Reality in, xix. 209.
Sincerity in, xix. 36, 218.
Unreality in, xix. 218.

Worth of Human Personality, xxi. 16.

Youth—
and Age, xxii. 219.
Challenge of Christianity to, xxiii. 233.
Consecration in, xxi. 21.
Enterprising, xxii. 219.
Joy, xxi. 69.*
Physical Education, xxiii. 232.
Problem, xxiii. 231.

Zeal of God [*See* God, Zeal].

Zechariah, Book of—
Author, xix. 179.
Contents, xix. 179.
Historical Background, xix. 177.
Message, xix. 181.
and the Rebuilding of the Temple, xix. 178.

Zechariah, Vision of the New Jerusalem, xix. 183.

Zephaniah, Book of—
Author, xix. 159.
Date, xix. 159.
Message, xix. 160.
Period, xix. 160.

TEXTS USED IN CONJUNCTION WITH OTHER TEXTS

Isaiah—
vii. 18; xxv. 44.
xlv. 4; xxvi. 53.
xlv. 5; xxvi. 60.
lii. 1; xxvi. 105.
lxiii. 9; xxvi. 130.

Ezek.—
i. 3; xxvi. 53.

Hos.—
xi. 9; xix. 8.

Matt.—
iii. 9; xxvi. 35.
vii. 14; xxiii. 83.
xvi. 18; xxiii. 206.

Luke—
ii. 29, 30; xix. 218.

Rom.—
ii. 16; xxvii. 34.
vii. 12; xxvii. 98.
viii. 19; xxiii. 210.
xii. 18; xxvii. 27.

2 Cor.—
iv. 11; xxiv. 40.
x. 17; xxiv. 176.

Phil.—
ii. 12; xxviii. 65.
iv. 9; xx. 91.

1 Thess.—
i. 5; xxvii. 34.

Titus—
iii. 5; xxviii. 65.

Heb.—
xi. 8; xxiii. 157.

Rev.—
xiv. 6; xix. 196.

Printed in Great Britain by Turnbull & Spears, Edinburgh

GTU Library
3 2400 00308 5861

50521

BS
491.5
S72
v.26

DATE | ISSUED TO

DEC 2 4 1971 Clarke Wilson JAN 5 72
JAN 9 1972 Bob Cerulo APR
FEB 1 1 1977
APR 4 1978 OCT 2
DEC
OCT 9

BS
491.
S72
v.26